# National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. | Without Concealment....Without Compromise. | EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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## The Southern Press, South.

From the Richmond Republican.

### ABOLITION MORALS.

A CLERGYMAN ADVOCATING MURDER AND PERJURY.

The Rev. Theodore Parker is the leading intellect of the Abolitionists of this country. We think we are safe in saying that he is by far the first mind among all the able clergy of Boston. We know of no stronger proof of the blighting influence of fanaticism upon even the strongest brains than is furnished in an address recently published by this clergyman, in which he discusses the reciprocal obligations of civil and moral laws, with special reference to the fugitive slave law. He sets forth in this address the paramount obligation of every man to obey the dictates of his own conscience, irrespective of what may seem right to other people, and regardless of any human laws to the contrary. The conclusion to which Mr. Parker argues from his principle, is "in substance," according to the *New York Evening Post*, (the leading free soil journal of New York, and we give its own language,) "that every man has a right to compel all other men to give precedence to whatever he thinks morally right under the penalties of personal violence." Even the *Post* is forced to declare that Mr. Parker's conclusions, "if carried into action, would make him one of the most dangerous criminals in the land," and adds:

"Were his sentiments as to the right of resistance universally entertained, society would at once be convulsed by revolution, and anarchy and bloodshed would arrest the progress of civilization, destroy cities, and scatter the surviving races of men over the face of the earth like the descendants of Ishmael, their hands against every man and every man's hand against them."

In the following extract, the *Reverend* Theodore Parker preaches *Murder*:

"One thing more I think is very plain, that the fugitive has the same natural right to defend himself against the slave catcher, or his constitutional tool, that he has against a murderer or a wolf. The man who attacks me to reduce me to Slavery, in that moment of attack alienates his right to life, and if I were the fugitive, and could escape in no other way, I would kill him with as little compunction as I would drive a mosquito from my face. It is high time this was said. What grasshoppers we are before the law of men; what Goliahs against the law of God! What capitalist heeds your law of usury when he can get illegal interest? How many banks are content with six per cent, when money is scarce? Did you never hear of a merchant evading the duties of the Custom house? When a man's liberty is concerned—we must keep the law, must we? betray the wanderer, and expose the outcast."

In the following extract, the *Reverend* Theodore Parker preaches Perjury, plump and plain, justifying the violation of an oath, taken not under duress, when the observance of it would aid in carrying into effect a law contrary to a juror's idea of justice. Read this, and imagine how a law would work to give fugitive slaves the right of trial by jury in the free States:

"Let me suppose a case which may happen here and before long. A woman flies from South Carolina to Massachusetts to escape from bondage. Mr. Greatheart aids her in her escape, harbors and conceals her, and is brought to trial for it. The punishment is a fine of one thousand dollars and imprisonment for six months. I am drawn to serve as a juror and pass upon this offence. I may refuse to serve and be punished for that, leaving men with no scruples to take my place, or I may take a juror's oath to give a verdict according to the law and the testimony. The law is plain, let us suppose, and the testimony conclusive. Greatheart himself confesses that he did the deed alleged, saving one ready to perish. The judge charges that if the jurors are satisfied of that fact then they must return that he is guilty. This is a nice matter. Here are two questions. The one, put to me in my official capacity as juror, is this: 'Did Greatheart aid the woman?' The other, put to me in my natural character as a man, is this: 'Will you help punish Greatheart with fine and imprisonment for helping a woman to obtain her unalienable rights?' If I have extinguished my manhood by juror's oath, then I shall do my official business and find Greatheart guilty, and I shall seem to be a true man; but if I value my manhood, I shall answer after my natural duty to love a man and not hate him, to do him justice, not injustice, to allow him the natural rights he has not alienated, and shall say 'not guilty.'—Then men will call me forsworn and a liar, but I think human nature will justify the verdict."

Again, the *Evening Post*, rank free soiler as it is, stands aghast at a doctrine fully as abominable as any ever imputed to the Jesuits. Says the *Post*:

"We would certainly call such a juror 'forsworn and a liar,' and deserving all the penalties which belong to the most flagrant form of perjury. Aside from the sin of breaking an oath, the tendency of the act itself would be most disastrous. If every juryman were to be at liberty to determine whether the penalties of the law, in a particular case, were too heavy, or whether the judge was likely to be too severe, and should take it upon himself to find a verdict rather upon the justice or injustice of law, than upon the facts which it applies to, the trial by jury would be a farce. Indeed, to state the proposition of the speaker is enough to demonstrate its criminal absurdity."

But the editor of the *Evening Post* is only an abolition *laymen*. Should he ever take the degree of D. D., which, in abolition theology, must stand for Double Devil, he will speak a different language.

And well may ordinary Abolitionists shudder at the conclusion to which they are brought by following out their own principles. Murder, Perjury, every crime forbidden by the Decalogue, can be justified by their theology. And recollect, good reader, this Rev. Theodore Parker is no ordinary preacher. He is, as we have said, one of the most original and powerful intellects in any profession of the whole North. He professes to be a minister of the Holy Bible. Of which Testament? The Old or the New? Thou shalt not kill," says the Old Testament. "Thou *mayest* kill," says the Rev. Theodore Parker. "Thou shalt not forswear thyself, but perform unto the Lord thine oaths," said the men of the old time. "thou *mayest* forswear thyself," says Parker. "Love your enemies, bless them which curse you, pray for them which persecute you," says the New Testament. "*Murder them*," shouts Parker. Go back, says St. Paul, in substance, to the fugitive slave Onesimus—go back to your master, and I will pay him for the loss he may have suffered by your misconduct. *Kill him*, yells the Paul of Boston—kill him if he lays his hand on you. We have heard much of modern degeneracy, but till we saw this sermon of Parker, we had no idea that the Prince of Darkness was getting in his dotage. When he deceived our good mother Eve, he wore the entire uniform of an angel of light. But when he preaches from Parker's pulpit, we can see horns, hoofs, tail and all, sticking from under his clerical garments, to say nothing of a strong scent of brimstone whenever he opens his mouth.

In striking contrast with this new moral code of abolition is a sermon which we have lately read with great pleasure in the *Richmond Enquirer*, delivered in Trinity Church, New York, by Rev. M. P. Parks. The text was, "*Whose is this image and superscription?*" The sermon urged obedience to the laws by the most conclusive appeals. The example of our Saviour in enjoining his followers to render tribute unto Cæsar, was most happily set forth, and powerfully enforced. In such instructions we recognize the Gospel of the Saviour of Mankind—the great volume of Law and Love. In those of Parker, we see the results of that self-conceit which sets itself up as wiser than Inspiration, and, starting under the banner of Conscience, end by advocating any crime at which a Christian Conscience revolts.

From the Richmond (Va.) Daily Dispatch.

### GEORGE THOMPSON, THE INCENDIARY.

The *New York Express* entertains not a doubt that the mission of this miscreant, paid for, as it is, according to his own acknowledgement, with British gold, is but a part of a plot which has been in progress many years, to separate one portion of this country from the other; in other words, to bring about a dissolution of the Union. That it is a matter of the highest importance to the manufacturers of Great Britain to produce such a catastrophe, cannot for a moment be doubted, and that the "almighty dollar" rides over every consideration of justice, humanity, and the hopes of man, in the bosoms of certain persons, scarcely admits of a question. By effecting a separation between the North, which manufactures cotton, and the South, which grows it, they would be enabled to overthrow the former, possessing, as they already do, the advantage of superior skill, and enabled, as they would thus be, to enter our market with only the same amount of duties laid upon their fabrics. The editor of the *Express*, who is a member of Congress, and, it may be added, a very distinguished one too, professes to entertain not the smallest doubt, that if the matter could be ferreted out, it would be discovered that the immense circulation given to some of the abolition speeches delivered during the last Congress, was "paid for in British gold!"

These speeches, and other appliances used by the abolition party, have excited the nation to a degree of intensity bordering upon frenzy; and it is at this precise moment, when the whole country is in a state of insurrection, that the member from the Tower Hamlets has chosen to enter upon his mission. There is a degree of cold blooded insolence about this man, that an American cannot think of without exasperation; and if the people of Massachusetts retained one spark of the Revolutionary spirit, they would deal with him in the most summary manner. The *Express* very justly says, that if an American emissary were to land in Ireland for the purpose of stirring up one part of the population against the other, and were to make any attempt to carry out his nefarious project, he would assuredly be hanged for his pains. But the other day, Mr. Whitney, a lecturer on elocution, well known in this country, attempting, at Dublin, to give an audience some idea of the eloquence of Patrick Henry, and reciting his speech delivered in favor of war with England, was peremptorily ordered to leave the Island. And yet this alien enemy, with the wages of his infamous trade in his pocket, is allowed to proceed through the State of Massachusetts without any check, save what is found in the disinclination of a Boston audience to hear him speak. He suffers no personal inconvenience whatever—he goes at large, and when he cannot find listeners, he publishes his incendiary harangues, and sends them through the land on the wings of the press! We ask, is there no method of dealing, in a summary way, with such a caitiff? Are there no statutes against incendiaries, to meet his case? Can it be possible that the laws of the United States cannot reach alien enemies, plotting in the midst of us, to destroy the Union, and receiving the wages of their iniquity in foreign gold? Is the Government so inefficient that it must allow agitators in another country to form what schemes they may for our destruction, and come here to execute them, without being able to prescribe any method of redress?

We know not whether there be any law to suit the case; but we *do* know that if there is not, there ought to be. In the meantime, we trust these citizens of Massachusetts, who are always professing so much zeal for the Union, do not intend to let the scoundrel who has come here to assist in destroying it, go altogether without the reward he has labored so hard to earn. They can take the law into their own hands when it suits their purposes. Can they not teach this insolent foreigner a lesson upon the integrity of the Union? Is there no tar in the Bay State? Do their geese (they have a plenty of them) furnish no feathers? Are there no rods to be found in that section of the Union? Does Judge Lynch preside only when Southern men come to re-capture their fugitive slaves? Does the hide of a Parliament man claim any immunity from the execution of his judgment? It is vain to talk about hospitality! The hireling scoundrel who lands upon a peaceful shore for the purpose of introducing fire and sword into the land, cannot claim the right of a guest. He is an enemy—the worst description of enemy. He is entitled to nothing at the hands of those he would betray, but punishment proportioned to the intended crime.

From the Washington Daily Union.

### THE ABOLITIONISTS AND THEIR FOREIGN EMISSARY.

The following sketch of the reception meeting of Thompson, the foreign emissary, we take from the *Boston Times*. The number of auditors is stated by other papers and witnesses not to have exceeded *eight hundred, of which one-third consisted of negroes*, one third of women and girls, and the remaining third of men and boys:

"Reception of George Thompson, M. P., at Worcester.—At half-past eight o'clock on Saturday morning last, about one hundred persons took advantage of a cheap excursion to Worcester, some of them for the purpose of hearing George Thompson, the English Abolitionist. Many of the party were colored men and women. In the cars we noticed the usual party, Garrison, Phillips, May, the blackman W. C. Nell, and the great man Thompson himself. The cars stopped at Newton and at Farmingham, but took up only a few passengers. The train arrived at the Worcester station at about half past ten o'clock. A few ragged boys lingered about the house, anxious to see the Englishman, but not a cheer broke the coldness which reigned around. The party bolted for the City Hall, situate perhaps a quarter of a mile from the station-house. The floor of the hall was nearly covered with a promiscuous audience. There were old men and women, girls and boys, old maids and young girls. The larger part of the audience appeared to be actuated by motives of curiosity. They would come in and look, and then go away again. There were some very pretty girls among the crowd, and our bachelor heart-strings were excited to a great degree of tension by sundry pairs of black eyes. We are happy to state that they did not *snap*!

"The meeting was called to order by Edmund Quincy, who stated that it was an adjournment from Faneuil Hall, and that it would be organized by the choice of the same officers."

This professed to be an adjourned meeting of the Faneuil Hall meeting, although no such adjournment ever was heard of till Mr. Quincy announced it at Worcester. Some ridiculous speeches were made—some foolish and profane resolutions passed, one of them comparing the persecutions of Thompson to those of our Saviour. But the great display of the occasion was the harangue of Thompson himself. The *Times* thus sums it up:

"The President then announced Mr. Thompson for the second time. Thompson said that he was glad to see the heart of the Commonwealth so sound on the question of Slavery. He felt glad to see this great country of ours so prosperous. He was proud of his own country, if for nothing else than that she was the mother of America. He thought that the peaceful relations between the two countries should always exist. The only rivalry between the two countries should be which should do the most good. He was sorry that we had so foul an institution as Slavery. It was the violation of every law, divine and human. The slaveholder was a practical atheist. He might hear preaching, and pay for it, but he was still an atheist. Slavery was the only stain on the fair fame of the United States, and foreigners were to be debarred from speaking of it here—Americans might say what they liked in England, provided that they did not threaten the life of her sacred Majesty the Queen. Fugitive slaves were always safe in England.

"The speaker then pitched into Moses Stuart, of Andover, and said that he was more in favor of the old Moses of the Bible. *He also said that he intended to oppose the fugitive slave bill.* If people would make him notorious because he was a foreigner, he could not help it. It only helped the cause along by doing it. *It gave him large audiences.*

"*Mr. Thompson then proceeded to say that he thought the cause was doing well in Massachusetts. He also said that he should never go hence by persecution.*

"Mr. Thompson afterwards referred to the public press of Boston. He deliberately declared that the newspaper statements of the Faneuil Hall meeting were, in nine cases out of ten, false. This showed that there was depravity somewhere. It was not the fault of newspaper proprietors, editors, or reporters: it was the fault of the people who supported the press. Mr. Thompson was particularly desirous that the press should be reformed or starved into virtue. He said that he had been put down by one hundred and fifty boys. And should he say that he had been put down by the people? No! The speaker challenged any man in the United States to 'compare notes' with him on the subject of Slavery and the constitution.

"Mr. Thompson closed with a sarcastic essay against the church. He should always think of Worcester when far away. Again he thanked them for his kind reception."

We were told when Thompson first arrived that he was a mere looker-on, and did not intend to take part in the political affairs of the country; but now he avows *his determination to oppose the fugitive slave law*, and to enlist in a general campaign with his abolition brethren. Who ever heard of such impudence in a foreign renegade? He is endeavoring to assist in enkindling the flames of civil war, and to break up and destroy the Union. This fugitive slave bill question involves all these momentous considerations. Are the people of Massachusetts willing to be insulted further by this impertinent intermeddler, who has been brought over, as he confesses, *to get large audiences because he is a foreigner?*

Garrison, Phillips, Abby Kelley, Fred. Douglass, Rev. Mr. Parker, &c., had completely run abolition aground. They could not even collect a negro audience; and, to put a new spirit into their sinking cause, they have procured this clown of Parliament, Thompson. They have followed the example of other humbuggers—first one piece of machinery and then another, after the first is worn out. The Abolitionists tried Thompson first. It was a dead failure. It was too early in the campaign of Abolitionism. He was hissed off the stage, and escaped from the back door of the theatre. He decamped from Boston, and left the coast clear. After some time, they tried the Amazon Abby Kelley; then the Rev. Mr. Parker, with Fred. Douglass in his train; and now "*Monsieur Tonson's come again!*" How much they will make by this last turn of an old game remains to be seen. Thompson was not inclined to be made a martyr when here before. We doubt whether he has any greater love now for the fagot and the stake. He shows much discretion in his warfare on Slavery. He keeps at a respectful distance from its borders. He doubtless agrees with Falstaff that

"*Discretion* is the better part of *valor*."

What a display of "*worry*" decorates his glad meetings! It must be equal to the elephants' golgotha on the island of Spitzbergen.

From the Danville (Ky.) Register.

### FOREIGN INSOLENCE.

The English Abolition orator, Geo. Thompson, is now on a visit to this country, for the purpose of lecturing upon the question of Slavery. The peculiar position of the country upon this question makes this visit, which under other circumstances would be impertinent, exceedingly insolent. Prior to Mr. Thompson's departure, he was met at a public entertainment, and encouraged, by his English brethren, in undertaking this impertinent and insulting mission. During the course of this entertainment, he took occasion to laud the efforts of Wm. Lloyd Garrison. His reception at Boston, however, was not very flattering. At the instance of Mr. Garrison a meeting was called for the purpose of allowing the pseudo-philanthropist an opportunity of commencing his work of insolence and disgrace. After its organization several speakers, among them Fred. Douglass and Abigail Folsom attempted to speak, but without effect; the audience had determined not to hear, and drowned the voices of the speakers with the cries of "Webster," "the Union," "Fillmore," and groans for "John Bull." Mr. Thompson attempted to speak, but was promptly repulsed. We clip an extract from an article found in the *National Intelligencer*:

"The President attempted to speak again, but without success; he then introduced Mr. Thompson, who, with a written reply to the address submitted by Mr. Garrison, took the platform. This was the wildest experiment of the evening on the part of the getters-up of this unpopular demonstration. Mr. Thompson was sheered and hissed alternately, as he stood with folded arms. Though there was a general determination on the part of those present not to hear him, there appeared no disposition to do him bodily injury. He remained standing upon the platform for about ten minutes, and then a chair was handed him and he sat down. He again rose, bowed, and proceeded to speak—"Gentlemen, I have no desire to press myself upon your attention; I only," and here his accents were drowned by the cheers that went forth "for Winthrop," "for Webster," and "for the country." Mr. Thompson finally withdrew from the platform.

"A conference was now held among the presiding officers as to what was best to be done, and it was resolved to introduce Wm. H. Channing, but immediately upon his mounting the rostrum "three cheers for Jenny Lind" were called for and heartily given by the crowd. Mr. Channing foolishly persisting in his desire to be heard, Jenny Lind was again cheered, as were also Webster, Cass, Winthrop, Bunker Hill, the ladies in the gallery, &c. But Mr. Channing continuing to harrangue and gesticulate, about fifty whistlers struck up a medley of tune, consisting of "Yankee Doodle," "Lucy Neal," Dandy Jim;" and one fellow, more shrill than his companions, gave an excellent imitation of Jenny Lind's "echo." Rings were also formed in various parts of the hall, and the "Camptown hornpipe" was danced by some half dozen couples. After the dancing, cheers were given for the "Hen Convention," and groans for "John Bull."

"The renowned Abigail Folsom now made her appearance in the northern gallery, and was received with hearty cheers. She claimed a hearing, and the company present was too good natured to refuse her. Her first sentences were lost in the generous greetings of the crowd; but quiet having been restored, she proceeded to speak in defence of the right of speech. "It is glorious," she said, "to be here to-night." She then went on to say that brutes would conduct themselves better than the auditors present, and that a lion in his native desert is a better beloved animal than some folks. She concluded by exclaiming that "all rights—civil, religious, and domestic—depend upon the right of free speech." Here the whistlers again struck up, and there was another bout at dancing, in the midst of which Theodore Parker appeared upon the rostrum and claimed a hearing; but the multitude seemed too much amused with their own sports to attend to his request, and after pointing to the portraits of Washington and Hancock, Mr. Parker withdrew like those who had preceded him."

Mr. Thompson is a member of Parliament, and it is understood that his visit is approved of by several of his brother members, though an article in the *British Banner* reflects upon the course of Mr. Thompson and endeavors to show that his act is not approved of by the English people. We hope the *Banner* may prove to be right. But let it be the plan of an individual or nation, the American people will not tolerate such insolence and intrusion. Boston has treated the foreign intruder with justice. And it would be well for him to retrace his steps, and at once to return home that he may avoid the heaping on of "indignities." The Boston meeting was dispersed by a request from the city Marshal, that the audience retire. The audience, after retiring from the house, waited for the departure of Thompson; and an individual, supposed to be him, was greeted with groans for John Bull, as he entered a carriage found in waiting.

From the Raleigh (N. C.) Register.

### BEWARE!

A correspondent of the last *Greensboro' Patriot* cautions the public to have their eyes open to the movements of two men, professing to be Wesleyan Methodist ministers, who have been outraging the public security, of late, by preaching the most incendiary and seditious sentiments at sundry places in Guilford county. Their names are Crooks and McBride; and we would reiterate the warning in the *Patriot*, that our people be prepared for the coming of these fool-hardy and misguided men. Our State and our communities must be purged of such characters, and it becomes our Judges and Magistrates to exercise their vigilance and authority. In the language of the *Patriot's* correspondent, "these men are doing evil, and only evil, and if they can feel, should be made to feel, that although they are in a free country, of which they boast, they are not at liberty to trample upon the rights of freemen, and endanger the property and safety of our citizens."

The correspondent, who is himself evidently a Clergyman, remarks, in speaking of a discourse, delivered by McBride, in the Friend's Meeting House, at Jamestown.

"He commenced the service by reading the first eight or ten verses of the 58th chapter of the Prophecies of Isaiah, together with the 23d and 24th Psalms. After this a hymn was sung—and then followed a long prayer—in which wicked, sinful, and oppressive slaveholders were largely remembered, and such petitions as the following made—"Lord have mercy upon such as are oppressing their fellow-men, such as are separating man and wife, parent and child, brother and sister, such are tearing children from their mother's breasts, and holding them in iron bondage, and depriving them of their liberties," &c., &c. The speaker then took his text in John's Gospel, 13th chap. and 17th verse—"*If ye know these things, happy are ye if ye do them*" From these words the speaker attempted to shew the difference between *true* and *false religion, spurious and false conversion.* In true religion—1., there must be knowledge—1. Knowledge of God—2. Of Christ—3. Of the Scriptures—4. Of ourselves. 2. In true religion there must be *obedience.* On this point the speaker came out fully on the doctrines of *Abolition.* He was as strong and *incendiary* in his denunciations of owners of servants as Giddings, Smith, Thompson, or the far-famed Douglass. He said there were many men, and among them men of learning, Doctors of Divinity, who professed to preach the Gospel, and a free salvation, who were all hypocritical, insincere, and wicked—holding men and women in bondage, contrary to the gospel which they hypocritically preached, and their hands were full of blood, whose end was eternal death, if they repented not of their cruel deeds of oppression, and disobedience to the Gospel which they knowingly perverted. He then went on to shew the injustice of withholding the Scriptures from servants, and refusing to teach them to read—the *barbarity* of the laws of the State of North Carolina on this subject. And then again in one sentence sent the whole Southern Church to hell—declaring it impossible for them to be saved. The above, and such like denunciations, he said he felt it his bounden duty to make, regardless of men, or of human laws and institutions to the contrary—and that he was not afraid to declare the truth which he was commissioned to declare. I do not profess to give the precise language in which these sentiments were uttered, but the substance. The reader may, in some instances, say, that the representation is surely too strong. I do not think it as strong as the reality, with the circumstances of the case—for there were some twenty or thirty darkies, whether bond or free I know not, as I was a stranger in the place—sitting before the speaker to hear the whole. This circumstance heightened greatly the criminality of his discourse.

From the Washington (N. C.) Whig.

### ABOLITIONISTS AMONG US!

The article which we copy on our first page from the *Greensboro' Patriot* discloses a state of things that is well calculated to startle the good people of North Carolina. That the scamps—Crooks and McBride—should have the boldness and impudence to come into a slave State and preach their accursed doctrines, is amazing; and it is equally amazing that the people of Guilford should quietly submit to such an outrage. We agree with the Raleigh *Times* that "The people of Guilford should protect themselves: and the law should be summarily enforced. No more pity should be shown such *Abolitionists* than to a *rattlesnake.* We hope to hear that *justice* has been done them. These people must be kept away from us. The South has borne all she will bear, for the sake of the general good and the peace of the country. A few such *Missionaries* sent among us will do more to break down the Union, than all besides. If *Abolition preachers* are to infest the South, the *argument* is ended, and we must stand to our arms in good earnest. This meddling with our property is not "nominated in the bond."—Preaching Abolition *at our negroes* a thousand miles off, is a grievance hard enough to bear. Preaching Abolition *to them here*, should never be allowed—and those who attempt it should find *swift justice on short notice.*"

From the Raliegh (Ky.) Register.

### A "PHILANTHROPIST" IN LIMBO.

We learn from the *Mountain Banner*, that Mr. Charles Boyd was committed to jail a few days since, in that place, charged with tampering with slaves, using incendiary language, &c., &c. Boyd went there some time ago from Philadelphia, and has since been in the employ of the Philadelphia and North Carolina Mining and Smelting Company, and has for sometime been regarded with suspicion on account of information derived through negroes. On the night of Saturday, the 28th ult., at a camp meeting, he was overheard by two white men, and his language was such as to justify his arrest, and for want of bail he was committed. "The evidence as we have heard it," says the *Banner*, "will doubtless convict him; but we do not deem it proper now to lay that evidence before the people. He is in the hands of the law, and will be dealt with according to his deserts." We hope that he may.

In this connection, we may mention, that McBride, one of the professed Wesleyan ministers, who has been preaching seditious doctrines in Guilford, is out with a communication in the *Greensboro' Patriot*, in reply to his correspondent of the previous week, in which he denies, in a round-about manner, having uttered the sentiments attributed to him. The *Patriot* remarks:

"The article signed 'A Hearer' was written by a gentleman occupying a position of respectability and influence among the highest known in our social relations, and possessing remarkably shrewd intelligent faculties of mind.

"No matter which may be correct in his understanding and recollection of particular points in the sermon in question,—the fact doubtless is that a feeling of insubordination among numbers of servants has been produced in sections where these Wesleyan preachers hold public ministrations—so much so, that masters have in many instances felt themselves not only justified, but compelled to sell and send away negroes on that account. Public attention is thoroughly turned to the matter: official vigilance is awakened; and any tampering with slaves, or dissemination of incendiary sentiments dangerous to the community, will not escape detection and such punishment as outrages of the kind deserve, before the fall circuit of the Superior Courts are over."

We learn, also, from the *Patriot*, that these preachers have appointments at various places, from Forsyth county, through portions of Guilford and Randolph, touching Davidson, Alamance, and Chatham, and into Montgomery. We hope that the people at these points may be prepared to receive them. We are not the advocates, and never have been, of Lynch law; but this is one of the cases, it seems to us, in which almost any means would justify the end—the suppression of such scenes in our very midst, as are represented to have transpired where these incendiaries have touched.

From the New Orleans Daily Delta.

### THE ATONEMENT—GEORGE THOMPSON'S RECEPTION IN BOSTON.

Our good, Union-loving friends in Boston, having succeeded in nullifying the Fugitive Slave Bill,—put the Georgia slave-catchers under bonds for $40,000, and transmitted the fugitive Crafts to England, are now solacing the South with sugar plums, in the shape of resolutions, speeches, and spice, in the form of a bit of a row,—a cheap and facile manifestation of mobocratical feeling, got up on the occasion of the first appearance of George Thompson, an imported incendiary and hireling agitator. We have no doubt this event will be heralded through the South by the Compromisers, as a most satisfactory display of the love of the Union which fills the hearts of the good people of Boston. Such manifestation possesses an advantage which, doubtless, constitutes no small recommendation with our good brethren of Boston,—it is very cheap. We know nothing easier to do in a great city than to get up "noise and confusion" at a crowded public meeting. Hissing, clapping, bellowing, singing, and like displays, in a large crowd, are very contagious. It is easy, too, to indulge these tastes at night, without incurring any responsibility.

But when it comes to acting, talking or voting in open day, these caterwauling, sibilating, hurraing fellows can't be found. Those who love sentiment may be satisfied with these displays, but they won't restore Mr. Collins' negroes, nor will they diminish the abolition majority in Massachusetts, or the chances of Phillips for the Governorship. The mob, the b'hoys, the cottonocratical clerks and warehousemen may raise a hubbub in Fanenil Hall, but the fanatics can "slay" them at the polls or in the courts.

Thompson and Garrison were not listened to in the meeting, nor was Daniel Webster listened to in the election, though Gen. Downs was very confident he would be, and as we are well satisfied he ought to have been. Which is the greater defeat?

But, Thompson had his say—for the *Chronotype*, the next day, published an edition of 10,000 copies; so the atonement was no great affair after all.—Thompson, instead of a few hundred hearers, had many thousand readers.

We think the Englishman and his friends are badly treated. If the people of Massachusetts vote abolition, they ought to be permitted to speak it. The latter is certainly the more innocent *modus operandi.*

Thompson gets two hundred pounds a year to agitate in England. He has come here in the nick of time, and, we presume, receives a much larger sum for his valuable aid from his British employers, under present circumstances. We marvel that so enterprising an agitator against Slavery does not extend his operations to that portion of our Union which labors under the curse he is so determined to extirpate. In his speech he expresses his admiration of the ethics of Barclay & Perkins' draymen;—why not afford us of the South an opportunity of testing the vigor of a system of abating political nuisances, somewhat of the same nature, but much more efficacious than that of the porter men? We know no better subject on which to illustrate our system than this pestilent vagabond, whom a foreign Government and people have sent to this country to act in concert with our own domestic traitors, for the subversion of our Constitution and Union.

From the Savannah Morning News.

### THE FUGITIVE SLAVE LAW AND THE CHURCH BODIES OF THE NORTH.

While we are gratified to observe the recent demonstrations in the principal commercial cities of the North, in favor of the Union, the Constitution and the laws of the country, and while we are pleased to see that some of the influential presses of that section are advocating the suppression of the abolition agitation there—all going to show that the recent action of the South has had the effect to arouse the conservatism of the North to a discharge of patriotic duty—we are, nevertheless, pained to see respectable church bodies lending themselves to the cause of agitation against the South, and giving the weight of their influence to those who seek to set aside solemn enactments of Congress for the protection of our rights.

The prevailing opinion in Georgia unquestionably is that there is patriotism enough at the North, to put down the fanatical disorganizers, who seek to subvert the Constitution and Laws which restrain them from perpetrating further wrong and further outrage upon our institutions. We have never entirely lost our faith in the patriotism of the Northern people, provided it could be aroused and rendered active in combating the fanaticism and political heresies by which our rights and the Union have been and are endangered. And it has been, with a view to convince the friends of the Union, North, of the necessity of such action on their part, that we have felt constrained to favor the taking of such a position by our people on the question of Southern wrongs and Southern rights, as could not be misconstrued. We have considered that it was due to the true men of the North, that they should be assured, that *it is only by maintaining the guarantees of the Constitution that the Union itself can be preserved.* We trust that the action of Georgia will have this effect. If our Convention maintains with temperate firmness the principles avowed by the party who have so signally triumphed in the late election, its action cannot fail to have a most salutary effect upon the popular sentiment of the North.

We have been led to these remarks by the perusal of a preamble and series of resolutions recently adopted by the "Preachers Meeting" consisting of the Methodist Ministers of New York, Brooklyn and Williamsburgh, from which we extract the following:

1. *Resolved*, That said bill is inconsistent with the Declaration of our National Independence, and with the Constitution of the United States, the one of which affirms that *all men* are endowed by God with the inalienable rights of "life, liberty and pursuit of happiness," and the other that "the writ of *habeas corpus* shall not be suspended; unless when in case of rebellion or invasion the public safety may require it," and also expressly guaranties that the trial of all crimes, except in cases of impeachment shall be by jury.

2. *Resolved*, That said bill is inconsistent with the objects of our Federal Union, which, as set forth in the preamble to the Constitution, were, "to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

3. *Resolved*, That said bill is iniquitous and unrighteous in its provisions, and in flagrant violation of the law of God,—it requires us to deliver up the fugitive, and commands all good citizens to assist; but God says. "Thou shalt nor deliver unto his master the servant which is escaped from his master un o thee;"—this bill requirers us to place fetters upon the fugitive and send him back into bondage, while God says, "He shall dwell with thee, even among you, in that place which he shall choose, in one of the gates that liketh him best; thou shalt not oppress him."

4. *Resolved*, That it is the duty of all Christian men to seek, by all wise and prudent means, the immediate and unconditional repeal of said law; that this duty they owe to God, to their country, and to humanity.

These resolutions were unanimously adopted.—The influence of such proceedings by one of the most respectable bodies of Christians in New York, must be apparent, and can only be counteracted by the most resolute and active opposition on the part of the friends of Union at the North. Most sincerely do we hope that their efforts may not prove unavailing.

From the Southern Baptist.

### SECESSION OF THE FUGITIVE SLAVE LAW.

We have received a communication, which will appear next week, on the secession of the Southern States, and which requires some notice at our hands It is not our intention to admit any thing, editorial or otherwise, into our columns, which might give our paper a political caste. But we do not regard this question as a political one. The spirit that would overthrow our Constitution and convert our Union into a tremendous machine of oppression and injustice, would, if allowed its full sweep, soon degrade religion into an odious fanaticism. It is in vain to pretend that the tendencies of Abolition are not towards irreligion and infidelity; its very spirit is the setting up of individual notions of justice and humanity, against the morality of the Bible, and if permitted to swell and gather head, it will soon sweep away all the ancient bulwarks, and let in a flood of brackish waters to destroy every thing green or fruitful. That fanatical wisdom which exalts itself above revelation and arrays the Bible against itself, must soon despise that sort of justice that removed the Canaanites from the promised land, to make room for the favored seed of Abraham, it must end in holding in contempt the doctrine that lays the guilt of the sinner upon the head of the immaculate son of God. What avails it to the heated imagination of the disciple of equality that all the past bears its testimony to the fact that the African race attains its highest elevation and greatest happiness under the control and direction of the whites? He will soon learn to question the justice that has so decreed, and to deny to the Supreme the right to subject a sinful world as he chooses. If there ever was a time and place since the fall of man where servitude was not known, where the dream of equality had an actual practical existence, there might be some excuse for this madness. But with the concurrent testimony of sacred and profane history in their hands, nothing but madness can be pleaded in extenuation of such folly. It is worse than blindness then, to shut our eyes to the matter. The progress of Abolition must be stopped, or our freedom of conscience will soon be but a name, and the next generation even may see the Bible condemned because man, in his wisdom, pronounces Slavery a foul sin. We say that freedom of conscience may soon be denied us, it is even so now. Persecution consists not alone in the torture of the body or the imprisonment of the person. Insult and scorn, in words and acts, deny to the mind freedom of thought and he who is condemned to insult for his opinions, may endure persecution even greater than he whose body is tortured.

How then is this evil to be removed? How are we to stop the mouths or palsy the hands of those who persecute us? We know no cure for religious madness, the world has never discovered a remedy for fanaticism. If we cannot stop the mouths of our revilers, we can stop our ears, and leave them to listen to their own ravings. We can do politically what we Baptists have already done as a religious body, that is, agree to separate. It is plain that our common government is the medium through which we are now assailed, for the shaft can reach us in no other way. We can exclude their books from our schools, their slanderous papers from our tables, but the acts of our common government which brand Slavery as a curse, and slave holders as tyrants, remain to bring the blush of shame to our cheeks. The repeated attacks upon Slavery in the District of Columbia, the passage of the Wilmot Proviso in the admisson of California, the approaching repeal of the Fugitive Slave Bill are small matters in themselves. But when we consider that they are but means to an end, that by them wreckless politicians pander to the appetites of the agitators, they are full of evil omen. The storm is assuredly approaching and we shall be wise if we take shelter by ourselves. We cannot now doubt that the North is in earnest, that the agitators are in power there, and there is no safety for them or for us but in our leaving to them the field of contest. Even the safety of the North requires this course of us: for perchance when its connection with Slavery shall cease and the North be to us as England is, a foreign nation, the strife may cease, and reason resume her throne. We deceive ourselves if we suppose that anything short of secession will give us peace or put a stop to the progress of abolition. We have been brought to this conclusion not by excitement, for we were never more calm, but by a cool and careful review of the commencement and progress of the Slavery agitation; and our firm belief is, that it has taken so deep a hold upon the mass of the free States, that it must last while they have any connection with Slavery, through union, with the slave States. This being our conviction, and knowing that Slavery is an institution that the South will never surrender, we see before us no hope of peace in the future, whilst the Union lasts. With opinions and feelings so diverse, the North and South must seek peace in an agreement to separate, and the longer that separation is delayed, the more do we hazard the risk of a fierce and bloody war. For this separation we believe our denomination is ready. Their independent system of Church government naturally leads to a reliance upon the home political government, and having for the sake of peace, severed our religious connection with the non-slaveholding States we are not prepared to hold our political as dearer than those of the Church. Freedom of conscience is the birth right of the Baptist. We have never persecuted others, and will submit to persecution from none.

The late so called Compromise, so far from allaying, has increased the Slavery agitation. The leaders in the North are shouting loudly over their victories, and grumbling fiercely at their failure. They consider all their victory except the fugitive slave law, and this they vow to repeal. Everywhere does the North condemn it. Our exchange papers prophesy its repeal with the assurance of certainty. An informal meeting among the Delegates of the New York Baptist State Convention pronounces for its repeal. We hope it will be repealed, and that right speedily. It always was a pretence and could never be enforced. Its repeal will unite the South and rouse her to a sense of her danger. Mr. Seward is not alone in holding to the doctrine of a law higher than the Constitution. There are thousands at the North who believe in "the expansion of the human mind," who hold their notions of humanity as superior to the Constitution—aye, or the Bible itself. The Watchman and Reflector says that "if our Constitution is too rigid to yield to the expanding convictions of the human mind as to what is humane or equitable, then it will be rent and demolished by a power greater than itself." Of this opinion also are the Independent and other Northern papers, and thousands of their readers. These show too plainly that the issue has come. It was obliged to come. That issue is secession or degradation, and with our degradation and the destruction of our institutions, fanaticism triumphs, and revelation yields to a higher rule of morality.

From the Mobile Daily Advertiser.

### "HATING" THE NORTH.

We frankly tell you, that, so far as we are concerned, *we despise the Union, and hate the North as we do hell itself.*—*Columbus Sentinel.*

Dr. Johnson said he liked a good hater—and if the readers of the *Sentinel* are of like taste, they doubtless are very much attached to the editor of that paper. He evidently *hates* with a relish.—"We despise the Union," exclaims the *Sentinel.* We are very sorry for the Union, it will feel so m

hate on, Mr. *Sentinel*, and show your faith by your works. Now, we of course cannot know the fact, but should not be at all surprised to learn that the editor penned his hated article on Northern paper, with a Northern pen, and Northern ink. The editor's ink-stand, blotting-paper, pen-knife, scissors and sand, are also from the North, and probably the desk on which they are used, as well as the easy chair on which he sits and gets so angry as to use hard words—and some think, say very foolish things—are all from the North. The type and press, and more than likely, the paper on which his paper is printed, are also from the hated North. We might extend the list until finally we should find that the editor of the *Sentinel* was dressed, from the sole of his boots to the crown of his hat, and from his comfortable woolen wrapper to his heavy overcoat, in goods of Northern manufacture. His toilet, no doubt is also made before a Northern mirror, his hair straightened with a Northern comb, and after being dressed with Northern perfumes, is smoothed with a Northern brush. After doing this, he is called to breakfast by a Northern bell, eats with a Northern knife, fork and spoon—helps himself to Northern butter and spreads it on bread made of Northern flour, and wipes his mouth with a Northern napkin. He wears a gold watch made at the North—takes his snuff out of a Northern snuff-box, lights his cigar with a Northern made match, and if he was about to shoot a Yankee, would do it with a Northern pistol and Northern powder.

We have drawn an imaginary picture, but, assuming the habits and dress of the editor of the *Sentinel* to be like those of other Southern gentlemen, we are pretty confident that it is lite-like. It is much easier to preach than to practice—vastly easier to pull down than to build up. The *Sentinel* hates the North—but we suppose patronizes Northern productions—hates Hell, but dresses in the very livery of Satan.

From the Charlotteville (Va.) Advocate.

## WELL DONE BOSTON!

We are much gratified to see that however tainted with Abolition the people of Boston may be, they are determined not to allow foreigners to intermeddle with our internal affairs. Mr. George Thompson, an English Abolitionist, who was compelled to leave this country rather abruptly about fifteen years since, lately arrived in Boston for the express purpose of stirring up an excitement about the Fugitive Slave Law, and agitating its repeal. A meeting of his confreres was held at Faneuil Hall on Friday last, but the proceedings were brought to an untimely end by hisses, groans, and reiterated cheers for Daniel Webster and the Union. Thompson attempted to speak, but was compelled to desist on account of the utter impossibility of making himself heard. Well done Boston! Let those fanatics who are American citizens rave and rant to their heart's content—give Fred. Douglass and his white brethren free scope—let them enjoy full and unrestricted liberty of speech—but teach foreigners that we will allow no interference from them. Show them that although we have here no Prefect of Police, and none of those means by which tyrants rid themselves of persons who are distasteful, we have a *public opinion* far mightier.

We should think this demonstration would convince Mr. Thompson that he has mistaken his mission, and cause him to betake himself to some more promising field of labor. If he should not, however, we hope he will be met every time he attempts to speak, by a repetition of his reception at Faneuil Hall. Men of the Rynders stamp, though generally great nuisances to the community, are sometimes very useful in ridding us of nuisances of greater magnitude.

In connection with this subject, and as a cheering sign of the state of public opinion in Boston, we are very much gratified to learn that a call for a great Union demonstration, irrespective of party, has been signed by large numbers of citizens, deservedly influential in both of the great political parties. The chief object of the meeting, as set forth by the Boston papers, is, to elicit an unequivocal expression of the sentiment of the community on the duty of obedience to all the provisions of the Constitution, and of sustaining the authorities in the execution of the laws necessary for carrying them into effect. In view of the recent proceedings in Boston, in which it is not beyond the truth to say, that the mob overruled the legal authorities and prevented the execution of the law, this demonstration is particularly appropriate. We hope that a firm determination will be formed by the assembled thousands to carry out the Fugitive Slave Law to the very letter. An assurance of this kind, coming from such a source, will do much to quiet the country, and put a stop to agitation at the South. The continuance of the Fugitive Slave Law, and its *prompt and faithful execution*, will bind the South to the Union with hooks of steel; but repeal it, or nullify it, and the day will have come for a dissolution of the ties that bind us together as one people. This is the united voice of the South—let the North heed it in time.

From the St. Louis Intelligencer.

## A NEW ARRIVAL.

Mr. George Thompson, the notorious English Abolitionist, has again visited our land. Before leaving England, a *soiree* or monthly tea-meeting was held in honor of him. The attendance consisted of persons of both sexes and was addressed by Mr. Brown, the fugitive slave, whose wife advertised him in the New York papers, as having left her to starve, while he loafed about the country and spent his substance on other women. Mr. Thompson also spoke. He alluded to the reasons which induced him to give up the study of law and come to America. He said:

"He had all but made up his mind to do so, [study law,] when a glorious being visited this country from America—and if no other man lived in that country, he would speak well of America for his sake—he alluded to William Lloyd Garrison. (Cheers.) He came to this country to expose the artifices of those who were deluding this country by the colonization of Liberia. They became, what they have ever since continued, the closest friends. At his suggestion he (Mr. Thompson) bade farewell to the British bar, in order to serve the cause of down-trodden humanity. (Cheers.) The Americans knew that he took no gold or silver from them. He enjoyed their hospitality, they took him to their homes and their hearts; and he would brave all the persecutions he had endured there over again for the sake of living with the noblest specimens of humanity.—(Hear, hear.) He had no fear of America. The valley of the Mississippi was not going to be the grave of freedom. The land of Franklin, and Adams, and Hancock, and Warren, and last, not least, Garrison, would shake off the accursed thing, and leave not a wreck behind. (Loud cheers.) He did not run away, nor did he leave the country till the assassin's bowie-knife glittered before his eyes.....He was now about to revisit America, as he was anxious to see again the noble people who had supported him on his last visit."

This Lloyd Garrison, whom Thompson calls a glorious being, is, says the Cincinnati *Enquirer*, the same person, the hallucinations of whose diseased mind, has induced him frequently to pronounce the Christian religion a cheat, and its ministers an excrescence on the body politic, the American revolution a failure, General Washington a humbug, and the Constitution of the United States a compact with the devil! Thompson and Garrison may be hale fellows well met. They would both, doubtless, think they were doing humanity a service, if they could free the negroes of the slave States at the expense of the lives of all the white residents therein. We suppose Thompson will be greeted and feasted by the "higher law" fanatics, as an able and enthusiastic opponent of the Constitution of their country.

From the Richmond Whig.

George Thompson the Abolitionist.—Our readers are aware of the reception which this insolent miscreant met at Faneuil Hall in Boston. We rejoice that the people of that city have manifested so noble a spirit, and that the hired agent of a foreign Government, though dignified by a seat in Parliament, should receive so signal a rebuke for his impertinent intermeddling in our concerns. The New York *Courier and Enquirer*, in an able article on Monday, lifts the curtain, and exposes the real designs of Eng and in her encouragement of this infamous agent. The same article contains also some precious revelations in regard to the *New York Herald*. We shall offer some comments in our next paper or at an early day. In the meantime Thompson, it appears, is disposed to beat a retreat, having found his reception rather *warmer* than he expected.

From the Charleston Daily Sun.

George Thompson, the Abolitionist.—The Northern papers are filled with remarks on the reception of this individual at Boston. With all the hypocrisy imaginable, they denounce him in unmeasured terms as an intruder, while they advocate the very principles he preaches. They call themselves Free Soilers, but to him they give the appellation of Abolitionist. The difference is about the same, as that between gangrene and mortification.

Rev. Theodore Parker.—The Portland *Evening News* says that the Rev. Theodore Parker of Boston, after uniting in marriage the fugitive slave, *William Crafts*, and the colored woman with whom he lived as his wife, drew forth a dagger and presented it to *Crafts*, admonishing him to "stain it with the blood of thousands," rather than suffer himself or wife to be captured. This Parker is memorable for the establishment some time since of a new religion, in which the precepts and doctrines of Christianity were treated rather cavalierly. We suppose this matter of wholesale murder, recommended to his disciples, is a legitimate part of his creed.—*Ib.*

National Anti-Slavery Standard.

Without Concealment....Without Compromise.

NEW YORK: THURSDAY, DECEMBER 26, 1850

We alluded some time since to the reputation which the United States is rapidly earning on the Continent in Europe, where, hitherto, her character has been taken mainly upon trust, and at her own valuation. Even the men of progress, who were supposed to have made the institutions, and manners and customs of other countries, and especially those presumed to be in the advance in the march of civilization, their peculiar study, have taken for granted that the principal government of the New World was what it professed to be, a democracy. In her case, the old adage, of 'give a dog a bad name,' proved true, with a difference; and because she went through, seventy years ago, a war for political independence, and proposed to establish a republic as its result, it has been presumed that social and political equality really prevailed among the people. As the hope of republicanism, however, has seemed more likely, within the last year or two, to be realised in Europe itself, so the eyes of all classes have been turned more intently towards this country, to learn from its example something of the practical working of democratic institutions, and to find in our condition arguments either for or against their establishment among themselves. The result, of course, can by no means be flattering to the national vanity. The United States is approaching the bad eminence of being held up as a warning rather than as an example to the struggling people of the Old World. Republicanism, says one party, is a mere mockery, and men cheated with its form are only the more ready to yield the substance of freedom; in the United States, a tyranny, in some respects, more odious than any despot in Europe dare establish, is submitted to without a murmur, or even defended as necessary and desirable. Republicanism, says the other, is no less beautiful and true, no less that condition toward which the world is hastening, and for which all men devoted to the welfare of their kind should labor, because the experiment in the United States has been a failure. The Fathers and founders of that government meant it should be a Republic, but they made a fatal mistake, in the beginning, and now their degenerate sons owe it only to a fortunate geographical position that the worst and most odious institutions, against which we are struggling, have not been transplanted and found new and strong root among them. Behold the worst form of Slavery the result of your boasted republicanism! shrieks the one: out upon the bastard republicanism that suffers and nurtures the Slavery of fellow citizens! shouts the other. In one thing, at least, both radical and conservative are agreed—that the Haynaus of the race may here find the readiest sympathy and the best defence.

The French people, in particular, are very busy with agitation. They are presuming to discuss with the utmost freedom our peculiar institutions. We find, for example, in a late No. of *La Semaine* of Paris a second most searching and keen article on some of the slave laws of this country, and in the Assembly, at a still later date, the regulations of our Southern cities in relation to Colored Seamen have been under discussion. Of this last, we copy the following report which we find in the *Tribune*. The debate ensued on the 28th ulto.:

M. Schoelcher rose to address interpellations to the Minister of Marine, relative to the following circular, issued by the latter in May, 1850:

"The circular of the 8th of October, 1849," says the Minister, "has already confirmed the recommendations contained in those of the 29th of August, 1830, the 7th of December, 1837, the 16th of August, 1842, and the 6th of January, 1846, relative to the absolute prohibition to introduce into the States of the American Union negroes and people of color, whether free or slaves. Returning to that important point, my colleague thus expresses himself: 'Perhaps you will think proper, in order to obviate the recurrence of inconveniences of the same kind as those which took place in the case of Coppens, that it may be necessary to make it the object, not only of a new warning in the French harbors, but also of fresh instructions to the Governors of our West India colonies, to the effect of informing our Captains that the presence on board, in any capacity whatsoever, of people of color, subjects them to the penalty of imprisonment, and confiscation of the vessel in which they shall have been brought to the United States, without the possibility of an appeal to the Federal Government. The discussion which took place on the 29th of April last, in the House of Commons of England, proves beyond the possibility of a doubt that, in that respect, no mitigation can be expected, and that they must not rely on any derogation in their favor from the severity of that part of American legislation. I invite you, gentlemen, to communicate without delay, to the Chambers of Commerce, Merchants and Captains within your maritime jurisdiction, the information contained in the above circular.—Romain Desfosses.'"

M. Schoelcher denounced the measures adopted by the United States as a violation of the treaties of commerce and amity they have concluded with foreign nations. Would not France be justified in retaliating? Suppose she issued a decree, forbidding the introduction into France of Americans with black or red hair, under the penalty of imprisonment and confiscation, would the United States have a right to complain? Was not the case precisely similar? France counted magistrates, officers, members of the Institute, and representatives of the nation who were people of color; and his colleague, M. Perrinon, who had been a distinguished pupil of the Polytechnic School, could not land in the United States without exposing himself to imprisonment and the galleys. This could not be allowed by France. England had accepted these conditions, but that was no reason why France should submit to them. Placed as she is at the head of civilization, she was bound to assume an honorable initiative, and demand the abrogation of those disgraceful measures, which violated the still existing treaties of 1778, concluded with France and the Constitution of the Confederation itself, which provided that no private State should make laws derogatory to the obligations imposed by treaties. In conclusion, M. Schoelcher moved the following resolution: "The Assembly, after directing the attention of the Ministry to the situation of French blacks and mulattoes in the United States, passes to the order of the day."

Admiral Romain Desfosses, Minister of Marine, replied that negotiations had been entered into on the subject, at different periods, between the Departments of Marine and Foreign Affairs, with the Government of the United States, but particularly on the occasion of the introduction of black servants, attached to French emigrants from Martinique. Although the coasting trade between the United States and the French Colonies was insignificant, he was nevertheless obliged to acknowledge that the American laws were highly injurious to the French interests. He would not undertake to examine if the American Government was justified in excluding from its shores men suspected of carrying on a propaganda in favor of the abolition of Slavery; he should only observe that the Free Blacks and Mulattoes of the North were excluded by law from the Southern States, and that French officers, magistrates, consuls, or representatives of the people, who arrive in the United States, on board ships of the Military Navy were received with respect and distinction, whatever might be the color of their skin.

Gen. Lahitte, Minister for Foreign Affairs, said that he had only a few words to add to what his colleague had stated. He concurred in the sentiments expressed by M. Schoelcher with regard to measures which violated international laws, and had done everything in his power to induce the Federal authorities and those of the States of the Union to repeal that barbarous and savage legislation, and that he had hitherto failed in prevailing on them to adopt a course of civilization and humanity.

## NULLIFICATION IN MASSACHUSETTS.

The town of Weymouth, in Massachusetts, has gone farther than Chicago in pronouncing its opposition to the Fugitive Slave Law, and did advising to rebellion constitute treason under the Constitution, the town clerk of that town would probably find himself an object of the notice of the President. Actual treason, however, by opposing with force of arms the arrest of a fugitive, if it comes to that, we have no doubt, the people of Weymouth who were active in this meeting, are ready to commit. The report of their action is as follows. It is, it will be observed, the official action of the town and is so recorded on its records:

At a legal meeting of the inhabitants of the town of Weymouth, Nov. 12, 1850.

On motion of Elias Richards, the following resolves were read and adopted:

Resolved, That all slaves owe it as a sacred duty to themselves, their posterity and their God, to escape from slavery by running away, or by such other means as in their opinion are right, and best adapted to secure to themselves and their children their inherent and inalienable right to liberty and the pursuit of happiness.

2. That any man who officially or unofficially shall aid or abet the execution of the Fugitive Slave Law, is a deadly enemy to the virtue, peace, and security of society, and should be regarded and treated accordingly.

3. Resolved, That inasmuch as the Fugitive Slave Law passed by the last Congress is unconstitutional, arbitrary, unjust and cruel, and therefore highly obnoxious to the people of this town; we trust that the citizens of Weymouth will never so far "conquer their prejudices," and thereby become *bloodhounds* for slaveholders, as to return the fugitive, but will protect him, as they would protect their own citizens.

Voted, That the foregoing resolves be entered on the town record, and offered for publication.

Attest, ORAN WHITE, *Town Clerk.*

## THE METHODISTS.

The hum in the Methodist hive grows louder and louder as the members begin to apprehend that the Preacher's meeting" really evinced their determination not to render any assistance in running down, to return to bondage, any poor negro who has proved his power of "taking care of himself" by evading the vigilance of his master, and escaping from a slaveholding community in spite of all the power of national and State Government. Here follow some instances of how the professed Christians of our city regard the injunction, "bewray not him that wandereth:"

At a meeting of the lay members of the Allen street M. E. Church, held on Monday evening, Dec. 9th, 1850, the following Preamble and Resolutions were adopted with great unanimity:

Whereas, at a meeting of the Ministers of the Methodist Episcopal Churches of New York, Brooklyn and Williamsburg, held at the Mission Rooms in New York, Nov. 9th, 1850,—a Preamble and Resolutions were adopted strongly condemning the Fugitive Slave Law, and also virtually repudiating that in our National Constitution which provides that "persons held to labor or service in one State, under the laws thereof, escaping into another, shall be delivered up on claim of the party to whom such service or labor may be due;" and whereas the said Preamble and Resolutions may be supposed to correctly represent the sentiment of the Church in this city:—Therefore be it

*Resolved*, By the Lay members of the Allen street M. E. Church, in general meeting assembled, that while we highly respect and esteem the Ministers of our Church, yet we consider it our duty to express our decided disapprobation of the aforesaid action, and to declare our opinion that the tendency of the same is destructive of the peace and prosperity of both the Church and the State.

*Resolved*, That we will at all times strenuously oppose any attempt on the part of Ministers or Laymen, by denominational action, either in primary meetings, or annual, or general conferences, to commit the Methodist Episcopal Church to, or identify it with, any political or abolition party or movement whatsoever.

At a meeting of the steward, trustees, and leaders of the First M. E. Church, Williamsburgh, held Dec. 12, 1850, the following preamble and resolutions were unanimously adopted:

Whereas, at the Preachers' meeting of the Ministers of the Methodist Episcopal Churches of New York, Brooklyn and Williamsburgh, held in the Session Room in Mulbery street, on the 9th of Nov., 1850, the said ministers assumed to themselves the right of promulgating officially by their opinion respecting an Act of the last Congress, entitled "An Act to amend, and supplementary to an act respecting fugitives from justice and persons escaping from the service of their masters," approved Feb. 12th, 1793, which action on the part of the ministers aforesaid, was unnecessary and uncalled for, calculated to engender a spirit hostile to the interests of the Church, and the peace and harmony of the society:

And whereas, while we deprecate all agitation upon the Slavery question in the present excited state of the public mind, yet in view of the authority which the resolutions proceeding from the aforesaid meeting may command, both at home and abroad, we cannot suffer them to pass unnoticed:

Therefore, Be it Resolved, That the aforesaid ministers have volunteered an act of supererogation for the guidance and direction of the people which is as unacceptable to them as it is derogatory to the character of those who offered it; that when the ministers of Gospel lay aside the *sacredness* of their calling and enter the arena of *politics*, they forfeit the respect which the world and the church cheerfully accord to their profession, and level themselves to the standing of political demagogues; and that while we recognize in its fullest extent the undisputed right of individual opinion in all matters both ecclesiastical and civil, yet we feel ourselves called upon to condemn in the strongest terms any and every interference by the ministry of the Gospel in all matters which are purely political, believing that every such interference will prove to be as prejudicial to the interests of the Church, as we know them to be at variance with the teachings of *Him* who commands us to "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

And whereas, The Rev. Dr. Peck, Editor of the Christian Advocate, did, from prudential motives, decline to publish the proceedings of the aforesaid Minister's Meeting, believing that the promulgation of their proceedings would be productive of much evil and of no good to society—

Therefore, be it Resolved, That the said Dr. Peck is entitled to the thanks of this meeting, and of every friend to the country, for the judicious exercise of that prudence which, like the *charity we profess*, "beareth all things, believeth all things, hopeth all things;" and that as individuals we feel ourselves bound to sustain him in his position, satisfied with the integrity of his purpose and the purity of his intentions, believing that when the mists of delusion are dispelled and the firebrands of discord are quenched, he will receive the applause of those who are now the most zealous in his condemnation.

W. H. Butler, Secretary. Edmund Driggs, Chair'n.

Action has also been taken in New Haven, which as the most orthodox, and therefore most pious—after the American manner—city of the Union was bound to make herself heard:

Whereas, the members and laity of the 1st. Methodist Episcopal church of the city of New Haven in convention assembled, have seen with much regret and sorrow the proceedings and resolutions of certain preachers of the Methodist Episcopal church at a "Preacher's Meeting" holden Saturday, November 9th, in the city of New York, and fearing that the opinions expressed by that body may be considered as the opinions of the laity, we would hereby solemnly protest against such proceedings and resolutions, and disavow all sympathy with them:

And whereas we have seen from time to time many indications of power and dictation on the part of some of our preachers, and conceiving them inclined to depart from their legitimate province of duty as religious teachers, and assume a spirit of usurpation and control not agreeable to our opinion, or warranted by the constitution of our church; and whereas also we are willing to concede to them all legitimate authority in the direction of our moral and spiritual concerns, and are disposed in every reasonable and laudable manner to second any effort on their part to this end, yet we are unwilling to be passivee at any disposition on their part to dictate opinions in our political relations, and decidedly object to any movements by them in a collective capacity, or otherwise, in giving currency to opinions and sentiments that may be understood to be the views of the laity—It is, therefore,

Resolved, 1st. That in the sense of this meeting, the preachers at the "Preacher's Meeting" held in New York city, Saturday, November 9th last past, have assumed a prerogative not understood, or conceded, by the laymen of this church, and which is unwarranted by their position as ministers, and decidedly to be condemned.

Resolved, 2d. That we believe, the resolutions adopted by that meeting upon the "fugitive slave law" are unsound in principle, injudicious and unwise casting a reproach upon our rulers, tending to increase the already too fierce spirit in our church, and subverting our harmony and glory; and that we disclaim all participation and sympathy in their sentiments, and believe them unpatriotic and tending to disorganization.

Resolved, 3d. That in our belief, the recent unhappy and melancholy division of our church, (in which the laymen did not participate,) with the attending controversy, together with many other evils under which we suffer, and which have paralyzed the moral power of the church, has been owing mainly to an unwise controversy upon the subject of Slavery, and prosecuted by the intemperate zeal of certain members of the ministry.

Resolved, 4th. That we regard our Preachers strictly as our moral and spiritual teachers, and believe they should be ministers of peace, as well as of righteousness, and in our opinion should teach obedience to our laws, and respect to our Rulers, and in no way be agitators of the peace of society and promoting a spirit of insubordination.

Resolved 5th, That the foregoing Preamble and Resolutions be signed by the Chairman and Secretaries of this meeting, and published in the New York Christian Advocate and Journal.

ELIAS GILBERT, Chairman.

Stephen Gilbert, } Secretaries.
Samuel Mallet, }
New Haven, Dec. 9th, 1850.

## CROSSING THE LINE.

If a "free and independent" Yankee should be subjected abroad to any thing like the surveillance and catechizing to which he submits at home, and compels others to submit, we should not look for any thing less, if we might trust the true and careful echoes of public opinion, than the immediate chawing-up of the offending individual nation in particular, with a considerable stirring-up and knock-down throughout all creation beside. Let a committee of safety wait upon Jonathan at the Austrian line, and ask him his opinion of women-whipping—Hungarian women that is—with a polite notice to quit unless he records in a correspondence with the editor of the nearest newspaper his entire approval of that pastime, and the whole line of Cunard's steamers would hardly be large enough to bring home,—after having hurled the keenest and most intense scorn and defiance at the foe—the insulted Yankee, so big would he be grown with indignation and wrath. But let the same tyrant queller be whirled over an imaginary line somewhere between Philadelphia and Baltimore, called Mason & Dixon's, and on his stepping from the cars at the first Southern stopping-place be subjected to all manner of cross questioning as to his private business, the object of his journey, his past life, his future intentions, and his private opinions on various matters, and our obstreperous individual is as quiet and obedient as a whipped spaniel, and submits without a murmur to the ordeal which it is thought necessary in the 'Sunny South' to subject all who were not so favored by nature as to have their birth-place in that region.

The wonder is, therefore, not that anybody in particular, however great or however worthy, should be compelled to undergo this sort of trial on crossing the Line, but that anybody should escape. It is not strange then that even so distinguished a visiter as Jenny Lind should share the common lot. Being a Northern woman and a European by birth, and withal of a very benevolent disposition she is necessarily supposed to be guilty of hating Slavery till proved to be innocent, whereupon the usual formality of accusation, public or private is resorted to, and the following paragraph and correspondence in the Washington *Union*, is the result:

A misrepresentation about Jenny Lind.

The following correspondence will speak for itself. We had heard such a report whispered through this city, and we were determined to set that lady right with the "sunny South," which she was about to visit. Having heard yesterday that a similar rumor had extended to Charleston, we think it right to publish the following correspond nce for the purpose of arresting a calumny which is so well calculated to injure one to whose beneficent genius not only her own country, but the whole human race, is indebted. In addition to the direct contradiction which appears in Mr. Barnum's letter; we have to add that we had it yesterday from the lips of M'lle J enny Lind herself that she had never given any money to the abolitionists, and never meant to give any. Would that we could impart to this paper the charming *naivete* with which she expressed herself on this subject.

*Correspondence*

Washington, Dec 13, 1850.

Dear sir: I understand that there is an insiduous report in secret circulation, calculated, if not designed, to injure the success of M'lle Lind in this city and in the South. It is insinuated that, besides the numerous acts of beneficence which she has conferred on our countrymen, and which do her so much honor, she has presented an association of abolitionists in the North with one thousand dollars, for the purpose of promoting their alarming and detestable projects.

Do me the favor to say whether this report is not without the slightest foundation.

Yours, respectfully,
Mr. Barnum. THOMAS RITCHIE.

Barnum's Hotel, Baltimore, Dec. 14, 1850.

Dear Sir: In reply to your letter yesterday, inquiring whether there is any truth in the report that M'lle Jenny Lind has given a donation to an association of Abolitionists, I beg to state most emphatically that *there is not the slightest foundation for such a statement.* I feel no hesitation in saying that this lady never gave a farthing for any such purpose, and that her oft expressed admiration for our noble system of government convinces me that she prizes too dearly the glorious institutions of our country to lend the slightest sanction to any attack upon the Union of these States.

I have the honor to remain your very obedient servant. P. T. BARNUM,

To Thomas Ritchie, Esq.,
Editor of the *Union*, Washington.
*Washington Union.*

So that matter is settled, and Jenny Lind's harmony is not to dissolve the Union; and the Swedish Songstress is certain of escaping the animadversions which attended her countrywoman, Miss Bremer, on her recent visit to the South.

The question, however, being asked, as it was sure to be, as to Miss Lind's position, it was not difficult to predict the answer. Barnum is too old a showman not to know how to advise her to proceed in the distribution of her charitable donations, in the expectation of this very crisis. But is Barnum himself free from suspicion? We can tell Father Ritchie that, long ago, when the man's ambition had never soared above a woolly horse or a Fejee mermaid, he has actually so far shown his charitable disposition towards the free colored people—and as a consequence, his sympathy with the slave—as to throw open to them, on a given day, the doors of his Museum. Of course it was done with a due regard to the colored people's shillings, but we submit it to the *Union*, the *Republic*, and the Southern Press generally, whether that fact in the past life of the great Barnum should not be inquired into.

## WEST INDIES—THE IMMIGRATION SCHEME.

We have received a file of the Kingston (Jamaica) *Journal* by the steamer Cherokee, which arrived a few days since, and learn from it that the Cholera is still raging in that island, and that great suffering from destitution, as well as the disease, prevails among the poorer class of the inhabitants. The number of deaths has been so great in the country that the want of laborers is more severely felt than ever. At a meeting of the Council at Kingston, says the *Journal* the "Attorney General referred to the probable condition of the Estates in the Island when the Cholera shall have disappeared. He said it was well known that the havoc that disease was making was among the laboring class of the population, and that several Estates are at this present moment without laborers; the cotton cultivation will fail for want of labor—and, to instil confidence in the minds of the public, he would at a very early day, move that a message be sent to his Excellency the Governor to make an application to the Home Government for African laborers, to supply the depopulated Estates,—he meant those Africans who were captured from slavers, and are at the depot in Sierra Leone."

The scheme of importing laborers from this country is referred to by the same paper in this connection. We heartily wish some enterprizing and philanthropic person would take this matter in hand, and provide ways and means for transporting, at least, fugitives to the West Indies. All of that class of the colored people who are either compelled or prefer to emigrate would find a better home in Jamaica than in Canada.

The Trinidad papers contain a communication from the Under Secretary of State for the Colonies to David Turnbull, Esq., upon the subject of Immigration from the United States of America, from which we perceive that this latter had in two letters—the one dated the 27th July, and the other the 2nd August—brought that question under the consideration of Earl Grey. Mr. Hawes transmits with his communication a memorandum explanatory of Lord Grey's views upon the subject, and mentions that should Mr. Turnbull concur in those views, his Lordship would propose forwarding copies of the memorandum to the Governors of the West India Colonies, and would also request Viscount Palmerston to send some of them to the British Consuls for circulation at those places in the United States from which emigrants would be likely to go, and he adds, that "before taking these steps it would be necessary to ascertain officially that there would be no objection to this on the part of the United States Government, as it must of course be distinctly understood that otherwise her Majesty's Government could not countenance any attempt of the kind proposed." Mr. Hawes's letter is dated the 14th August last, and nothing is said or known on the subject of the United States Government objecting or otherwise, to the proposition to relieve the Union of its free colored population, or such of them as may desire to emigrate to the West Indies. Until the views of the American Government are ascertained, nothing can be done with the concurrence of the Home Government. The free colored Americans may, however, migrate to any country they please without any questions being asked, or difficulties being thrown in their way. From the Southern States they may go with all good will, and be thanked, we apprehend, for doing so. Government interference is not necessary to promote this migration, and steps cannot be too soon taken to advertise the free colored Americans of the Southern States, that they may enjoy in Jamaica what they have heard of in their native land—liberty and equality—liberty to do all that an honest, industrious, and virtuous citizen could desire to do, and equality of civil and political rights. Should the Home Government however ascertain, as we have no doubt it will seek to do, that the United States Government has no objection to the emigration of its colored subjects to the British West Indies, it will then be advisable to consider the measures which Earl Grey conceives to be necessary for promoting such emigration, and for setting the parties in townships when they arrive here. Upon another occasion we may allude to those measures, or lay the memorandum containing them before our readers. At present we content ourselves with remarking that the scheme of establishing villages or townships is one which, whilst it will entail considerable expense, will not be productive of any advantage to the emigrant, and is calculated rather to retard than to promote the measure in question.

## THE GOVERNOR OF VIRGINIA ON DISUNION.

The Governor of Virginia has sent a special message to the Legislature, moved thereto by the recent act of Vermont on the Fugitive Slave Law, which we published two or three weeks ago. He makes, it will be seen, a new proposition whereby the final collapse and blow-up of the Union will be postponed for six months. Of coursewe ought to breathe freer having so much time to look about us.

Executive Department, December 16.

*To the General Assembly of Virginia:*

Gentlemen: I herewith transmit to you a preamble and resolutions passed by the Convention of Indiana, assembled to revise the constitution of that State, and the report and resolutions of a like Convention of the State of Maryland. The spirit in which they are conceived must be regarded as a favorable omen, and may excite the hope that the feelings of bitterness and dissension which pervade the confederacy may yet pass harmlessly away.

There are, indeed, portentous manifestations of deep discontent at the South; and these have been heightened and inflamed by the course recently pursued in Vermont. The legislature of that State has virtually by statute annulled the law of Congress for the recapture of fugitive slaves, which alone induced the Southern States to acquiesce in the late compromise measures. Vermont has thus inflicted on the whole South, at once an injury and an insult. To neither can we with honor or self-respect submit.

There must be a distinct, immediate and final settlement of the question of Slavery between the slaveholding and non-slaveholding States. If the present agitation is continued, the Union will inevitably be destroyed; if this element of discord be removed, no cause of feud remains to jeopardise the permanence of our confederation. No honorable means should be left untried to restore and perpetuate tranquility. For this we should exhaust every measure of conciliation and forbearance. We can scarcely pay too much for the restoration of that fraternal harmony, which is the life-blood of our federate organization, and which alone can for any length of time preserve the Union. In discharge of the duty which the South owes to herself and her citizens, she must maintain, at all hazards, and at any cost, her honor, her equality, her independence, and her essential rights. In proof of her devotion to the Union, she must be prepared to sacrifice all else to her sense of patriotism.

The late action of Vermont demands an instant settlement of the issue which has so long distracted the country; the recent action of Indiana seems to indicate that the time is propitious for its amicable decision. For the restoration of complete and effectual harmony, I would suggest a measure, in which the patriots of all sections, and all who reverence and are willing to abide by the Constitution may co-operate.

I would recommend the adoption by the Legislature, of resolutions inviting all the States of the Union to unite in sending delegates to represent the whole people in a general Convention, which ought to assemble at an early period—not later than May—at Baltimore, or some other convenient central point, for the purpose of bringing to an end all sectional controversies, relative to Slavery. To secure that end, the principles which should govern the action of the Convention, ought to be announced in the resolutions by which it is called. All should be invited to unite in this movement who are in favor of the perpetuation of the Union, and who, to attain this result are in favor of the fugitive slave bill, honestly and cordially enforced: who are opposed to its repeal or essential modification of the Slavery question, either in Congress or in the States.

With this the South will be content: less than this can only eventuate in the dissolution of the Union.—The action of such a convention, if successful and fully sustained by the non-slaveholding States, would satisfy and quiet the South; if successful, it would prove that the friends of order and the Union and impotent to control the fanatical passions which are urging on a speedy dissolution. It is a measure which addresses itself to no particular party, and refers to no political organization, but asks the cordial support of every true patriot in all sections of our widely extended Republic, and which alone seems adequately to redress or avert the terrible evils under which the country now labors, or of which it is apprehensive.

To render the measure effectual, and to relieve the deliberations of this convention from the trammels by which it might otherwise be embarrassed, I would further recommend that such resolutions be accompanied with the sincere and earnest appeal of the State of Virginia, speaking through her Legislature, to her sister States of the South, entreating them to postpone any extreme action in relation to present difficulties, until the result of the deliberations of such a convention could be known. The restrictive measures which the Legislature may adopt, might be made dependent for their continuation upon the ultimate action of this convention.

By the adoption of this course, it appears to me the Union might be preserved and perpetuated in fraternal harmony, or the South enabled to present a united and unbroken front to the assaults of fanatical adversaries. The first must be the sanguine hope of all lovers of freedom and their country; the last must be the sole refuge of Southern Independence only when all the brighter hopes are proved by this effort to be futile and vain. The motto of the South must be, as it has been, Union, if we can: Independence if we must.

I have the honor to be, most respectfully,
Your obedient servant,
John B. Floyd.

The Washington letter writers say that this proposition of the Virginia Governor is not received with much favor by the political leaders at Washington. They deprecate it as prolonging the agitation; but to suppress that altogether, they must consult other parties, who, if not equally eminent with Gov. Floyd, are his match, at least, for obstinacy.

The *Washington Union* publishes with pleasure the following correspondence, but it did not happen till a few days since to fall under our notice. We should otherwise have hastened to lay it before our readers as the official publication of the last law of Slavery. There is much, as we all understand, that the sovereign system proscribes, and something that it prescribes, but this is the first announcement, we believe, that among the forbidden things is laughter. Nobody hereafter is to buy any Comic Almanac that has not first been examined and pronounced as "safe" by the Southern censors:

*Correspondence.*

The following correspondence tells its own story, and we publish it with pleasure:

"Philadelphia, Nov. 18, 1850.

"Dear Sir: As an article appeared in the *Hornet's Nest and True Southron*, published at Charlotte, North Carolina, and no doubt has or will be copied into many of the Southern papers, which is calculated to give an absolutely false and incorrect statement of our views and feelings in regard to the subject now agitating the country, we enclose you a copy of our reply to the editor of that paper, and also a certificate from the printers and publishers of the Comic Almanac, referred to in that article. We are led to believe this article was instigated by some one jealous of the long and undisturbed popularity and patronage which our predecessors, Grigg, Elliott, & Co., and ourselves have enjoyed with the merchants of the South and West.—Should this unjust charge have found its way into your vicinity, you will please most positively deny our holding any views unfriendly or hostile to the rights of the South.

"Very respectfully,
"LIPPINCOTT, GRAMBO, & Co., successors to
GRIGG, ELLIOTT, & Co."

[Mr. Lippincott was one of the vice presidents at the great meeting of Philadelphia.]

"Philadelphia, Nov. 16, 1850.

"We regret to notice in the *Hornet's Nest and True Southron* of the 9th of November an article entirely misrepresenting our sentiments in relation to the subject that is now agitating the country.

"*We have no sympathy with the Abolitionists.* On the contrary, our firm—individually and collectively—are, and always have been, opposed to them, *or any interference with the rights of the South.* Moreover, we had nothing to do with the getting up or printing of the National Comic Almanac, and were not aware it contained the offensive features of which you complain, or we never should have had anything to do with it. We received a few hundreds of this almanac with a number of others, purchased to make up our assortment, from Messrs. King & Baird, the printers, whose certificate accompanies this communication.

"We respectfully ask you to give these explanations an insertion in your paper, and request other papers who may have copied your article to do the same with this.

"Very respectfully,
LIPPINCOTT, GRAMBO, & Co.

"To L. Badger, Esq.,
"Editor of the *Hornet's Nest and True Southron*."
"Charlotte, N. C."

"Certificate.—This is to certify that the National Comic Almanac for 1851 was published and printed by us, and only a few hundred copies sold to Messrs. Lippincott, Grambo, & Co., (who had no knowledge of the contents, nor anything to do with the getting up of it.) It was one of our regular assortment of almanacs, of which we publish eight or ten varieties yearly, and we placed their name upon it in accordance with our usual custom when a book-house purchases a given number of our assortment of almanacs. We have also furnished the same almanacs to several other booksellers in this city, Baltimore, Virginia, and elsewhere. The plates and matter complained of were mere humorous caricatures, intending no offence to any one, but merely intended to produce a little harmless merriment on one of the prominent political questions of the day.

"KING & BAIRD.

"Philadelphia, Nov. 16, 1850.

## ANOTHER SLAVE-HUNT IN NEW YORK.

The pack seems to be let loose again, and to be tracking their prey all over the country. The news of the arrest of an alleged fugitive in Philadelphia was not a day old when we learned on Monday afternoon that a colored man was at that moment undergoing an examination at the Commissioner's office on a charge of being a slave. Fortunately the proceedings had not been conducted with that discretion and secrecy which go the officers in Hamlet's case, so that whatever the will was there was not an opportunity to hurry the poor man off without the chance of a defence. The facts of the case are briefly these:

A warrant was taken out on Monday by one Wm. H. Parker, of Richmond, Va., who claims to hold a Power of Attorney from John T. Smith, of Russell Co., Va., to arrest Henry Long, charged with being a fugitive slave, and claimed by said Smith as his property. Long is a waiter at the P

days more probably will reveal something more of the truth in regard to this outrage.

Since the above was in type we learn that Gibson was arrested on a charge of stealing chickens, which probably was a mere pretext to get possession of his body, that he might be tried for the higher crime of stealing himself. The incidents of the trial are thus further stated:

After several ineffectual motions to postpone the case, made by David Paul Brown, and Messrs. Pierce and Harbest, the evidence of the claim was gone into, and the identity of the negro was proved by one witness who saw him on the farm of William Stark, in 1841 He was claimed as Emory Rice, who ran away in 1841, and is now said to be 35 years old.

The prisoner's counsel contended that his true name is Adam Gibson, formerly owned by Parson Henry Davis, but liberated by the last will of his owner, in 1840, on condition of emigrating to Liberia. This statement was attempted to be proved by a certified copy of the will.

The case was argued by William E. Lebman, for the claimant, and Messrs. Pierce and Brown for the defence.

Mr. Brown's speech was a masterpiece of fervid eloquence, abounding with invectives against the parties engaged in this pursuit of their property.

At the close of the argument, the Commissioner declared that all the formalities required by the law had been fulfilled, and being satisfied of the fugitive's identity, he ordered him to be remanded, for the purpose of being placed in the possession of his owner.

A large crowd of colored people congregated in front of Independence Hall, when the case was heard, and they still continued there at a late hour but the fugitive had been removed by the back way and will go south by the mail train.

STILL LATER.

A Telegraphic Dispatch to the Tuesday morning papers states that "Wm. S. Knight, the owner of the supposed runaway, Emory Rice, has refused to have young Adam Gibson, the negro carried off in place of Rice on Saturday. Samuel L. Halzell, United States Deputy Marshal, being with Adam, the kidnappers would not take him further South, and Mr. Halzell is expected with him to night.

SOUTH CAROLINA has postponed the *consideration* of the question of Disunion for a year, so Mr. Fillmore's fears, if he had any, of having a civil war on his hands immediately are quite groundless. We do not see, though, for our part, why a civil war should impend in any event. If South Carolina, or any other State, sees fit to decline sending representatives to Washington, and chooses to retire, by that act from the Federal Union, what constitutional obligation is there, on the part of the Executive, to compel such State to maintain and observe her Federal relations? Resistance by force of arms to the General Government is treason by the Constitution, but why may not South Carolina peaceably release herself from the bonds of Union, by simply declining any farther participation in the Government at Washington, and establish her own independence by organizing a State government sufficient for her own exigencies? The supremacy of the revenue laws will be the main obstacle in the settlement of these questions in accordance with the wishes of the Disunionists, and in that settlement is involved the old dispute of State rights, which ought to find many champions among the Northern democracy.

South Carolina, however, is evidently in no hurry to push the issue. The Bill recently introduced into her Legislature for calling a Convention in December next, and which passed the Senate by a large majority, was lost in the House. But its defeat in that body is attributed to the wish of many of its members for more decisive action, and a bill was subsequently passed providing for a Convention of the people, to be held in February 1852, to consider the action of a Southern Congress to be held in the meantime. The whole subject in fact seems to be still left in a very uncertain condition, as the time for the Southern Congress is not fixed, and the Convention in February is only preliminary to a State Convention to be held sometime in the infinite future after that period. A Mr. Preston, while this bill was under consideration, said:

"I aver solemnly on my conscience as a patriot and a man, that *I believe this bill will hinder, impede and delay the dissolution of this Union, and the confederation of the Slaveholding States. These are the very purposes of my soul, the longing of my heart;* and in the solemn belief that these will be grievously, fatally disappointed by the passage of this measure, I cannot in duty to my country and my honor, vote for it."

Mr. Preston no doubt has the right understanding of the matter.

THE FAIRS.—The Fair of our friends in Philadelphia was held last week, and closed on Saturday evening. We have heard nothing of the result, but have no reason to suppose that it will not meet with the usual success. The meeting which is always held at the same time with the Fair had the slave case as a topic to ensure its interest, and no doubt attracted some hearers who, but for that incident, might have passed it by unheeded

The Bazaar at Boston also opened last week, and will continue through this. Speeches, we presume, will be made as usual, each evening, at Faneuil Hall, unless indeed the threat of Mr. Choate, at the late Union meeting, that the Anti-Slavery agitation should be suppressed at all hazards, should suggest to the managers that speeches could only be made at the imminent risk of their goods at the hands of the gentlemen of Boston. We predict large sales at the Fair, notwithstanding Mr. Choate's threat, who will live to be convinced that the Abolitionists are not half so easily frightened at the ominous shake of his head as he was at the minatory finger of Mr. Clay, on the floor of the U. S. Senate.

We observe by the *Bugle* that the Anti-Slavery people of Ohio are to open a Fair, at Salem, on the 31st inst. They will no doubt reap the good fruit of the agitation of the past Summer.

A Fair for the benefit of the *North Star* was opened at Rochester on Tuesday.

☞ THE NORTH STAR states that M. R. Delany, formerly assistant editor of that paper, is admitted as a student into the Medical School of Harvard University. As Mr. Delany is of the proscribed race, his admission to the most exclusive literary institution of the Country is a proof that Massachusetts is seriously bent upon following Mr. Webster's advice "to conquer her prejudices."

☞ THE Boston papers state that Mr. Edmund Quincy was knocked down by a run-away horse, in State St., a few days since, but escaped, we are happy to learn, with but slight injury.

THE Washington Correspondent of the *Tribune* denies that the Free Soil Members of Congress had held a secret caucus for the purpose of consulting with reference to some movement in favor of the repeal or modification of the Fugitive Slave Law. The same writer adds that he shall run little risk in asserting that no such movement is contemplated.

SYRACUSE CONVENTION.—We again call attention to the Notice, in another column, of the Convention at Syracuse, on the 7th, 8th and 9th prox. The *Journal of Commerce* is obliging enough to publish it under the captivating head of "The hyena roused." The same paper calls it a Convention of "rebels," "covenant-breakers," and "murderers." Some of its readers probably will have the curiosity to visit such an assemblage.

——DISGRACEFUL RIOT AT PEORIA, ILLINOIS.—A Telegraphic Dispatch from Peoria, Illinois, dated the 18th inst., says that that town was thrown into great excitement under the following circumstances:

The execution of Brown and William for the murder of Mr. Hewitt, was to have taken place yesterday, but by an order from the Governor received on Wednesday, it was extended to the 15th of January next. This not being generally known nor credited, large masses of people of that and adjoining counties assembled to witness the execution, and being disappointed in their expectations, a portion of them resolved that the persons should be executed forthwith, and urged on by exciting speeches, they got possession of the saffold from the jail yard, and erected it in the street, in front of the jail.

They then effected an entrance by jerking the doors and locks; and proceeded with crowbars, scantling and other implements, to the cells, where they met with resistance from Brown, who, although shackled, as soon as the cells were opened, stepped into the hall, disarmed a few of the mobbers, by taking from them the crowbar and scantling, barred his cell on the inside, and defied them. He broke the scantling over the mobbers, and gave them other strikng illustrations of his entire disapproval of such unlawful proceedings The prisoners were again secured in their cells, and before dark the crowd dispersed.

Thus resulted, what at first all supposed would be a most tragical and disgraceful affair. The mob fell back, and a few of our citizens dropping in at this conjuncture, prevented further violence.

## Foreign Correspondence.

From Our Dublin Correspondent.

DUBLIN, December 5, 1850.

MY DEAR GAY: It seems ever so long since I wrote to you. I mean it seems so to me. Probably you are not at all uneasy in consequence. But you are often present to my mind, although I have had nothing particular to write to you. The times are stirring enough—but you will gather what is going on from the newspapers better than from my letters. Even across the Atlantic the echoes of that no Popery uproar must have reached you which is now frightening England from her propriety in consequence of some recent proceedings of Pio Nono and his new English Cardinal, Wiseman. The Pope has carved out England into a number of dioceses, and he has appointed bishops over each of them, and the Cardinal has issued a manifesto in the swaggering style peculiar to the Church of Rome. All these doings were a real godsend to the newspapers which have made great capital of them in the dearth of other filling up stuff during the recess of Parliament. And they *have* stirred up a precious turmoil. A vast multitude of people who hardly knew there was a Pope before, are now terribly frightened and are full sure he is going to eat them all up. They are looking for nothing less than the relighting of the fires of Smithfield and the establishment of the Inquisition. There are meetings of all sorts—country meetings, city meetings, town meetings, parish meetings, meetings of the clergy and meetings of the laity, meetings of the church-people, meetings of dissenters, and meetings of Quakers who will meet for this purpose only in meetings of their own. They are mostly indignation meetings to address the Queen and to assure her that she need not fear—they wont let the Pope come near her. You remember, or if you don't, you should remember, the old nursery rhyme

"Let alone, Rawhead and Bloodybones,
Here's the child that don't fear ye."

But in the United States you jump so rapidly from the nurses' arms to mature manhood that it is ten to one you never heard a nursery rhyme in your life Well, no matter—all England is wild with horror at the Pope and entirely determined not to be converted to Popery. I should not wonder if ever so many new editions of "Fox's Martyrs" were called for, and there can be no doubt that multitudes are heartily sorry that "Catholic Emancipation" was ever granted. Lord John Russell—the Queen's Prime Minister, has written a letter sympathizing with this outcry, talking of the mummeries of superstition, and bustling up fiercely against the invaders of the Queen's prerogative. Some Wise people say he is glad to assist in nourishing this ignis fatuus, in the hope that, led astray by it, the English people may forget—like children who have found a new toy—to look for those measures of reform in the suffrage and financial matters upon which they seemed so much bent awhile ago. This is likely enough. While John Bull is busy scolding the Pope, Lord John knows very well that the crusty old gentleman will neither have time nor inclination to look after him. Still I am glad this turmoil has taken place. Until the English were *ryled* up by these recent doings of Rome, their tendency was to look upon Popery as a superannuated tiger, with fangs drawn, and claws cut—rather a handsome old creature, but entirely unable and hardly disposed, from sheer lethargy, to do any mischief. This is a gross delusion. Rome is never more sincere than when she declares herself unchanged and unchangeable. In Ireland, the Queen's Colleges have been attacked by the Romish clergy in a spirit worthy of the middle ages, and on the Continent within the past two years the tyrant and the priest have invariably acted in cordial co-operation for the re-establishment of political and religious despotism. I am not and never was an advocate of civil disabilities for religious convictions, but I am glad that the English people are awake to the danger of dallying with the most terrible system of religious despotism the world has ever seen.

The English are a noble people, and amidst the flood of tyranny that is surging round the world, it is of the utmost consequence that *they* should keep themselves high and dry. I long looked to your country as the ark of the world's liberties. I can hope for this no longer. The Fugitive Slave Bill is a shocking sample of the depravity of public sentiment in the United States. So atrocious a measure could not have passed into a law if the majority of the people had not actively assented or passively consented. Here by the preponderating influence of our aristocracy—a small and compact body—measures are often carried into laws that are very distasteful to multitudes—but such a mean and vile law as the Fugitive Slave Bill could not pass in England. It would forever blast the character of its proposer, as a statesman and an honest man.

We hear that George Thompson has been refused a hearing in Boston, and that he forthwith printed his speech, so that the clever fellows who put their fingers in their ears will be obliged to shut their eyes also, or they must hear what he has to say to them. Many hopeful and enthusiastic Abolitionists thank God that they have lived to see this dense darkness cover your land, for they look on it as that gloomiest hour of light that heralds the dawn From my heart I hope they may be all right in their anticipations and that my fears may be disappointed. Still you must admit that it looks very odd to us on this side of the great waters, to learn that in the land of liberty, a free and enlightened people have been constituted by their Representatives a nation of kidnappers, bound in pains and penalties to pursue the flying bondsman and return the slave to his chains. Putting the sufferings and degradations of the colored race entirely aside, one would think that the moral paralysis which seems to have fallen upon the white citizens a sufficient inducement for every one who loved his fellow creatures to come to the rescue.

Bless me! how they go! However you or I may fret or fume about the ills of others or our own, my next door neighbors neither do one nor the other. I never knew such happy people. They have a piano forte, and they dance and sing so, that life must be one long summer's day to them There goes the music like mad—and "Sir Roger de Coverly" and their bounding feet shaking the floor beneath me.

I hear that Henry Box Brown has landed in England with his immortal box—and there is a rumor that Wm. and Ellen Crafts are on their way to England too. If they do come, they will excite a hearty interest for American slaves and an increasing contempt and repugnance for their republican masters. There is no truer saying than "by their fruits ye shall know them"—and a troop of fugitive slaves—true heroes—lecturing through England must diffuse strange ideas of the peculiar institutions which half the United States cling to with such fanatical energy, while the greater portion of the other half assist with such chivalry in supporting and extending them. I wonder is there any danger that the Boston Bazaar will be disturbed. But I suppose not. I imagine the pursuit of the Almighty Dollar and the determination to run it down by hook or by crook is the main cause of the prosperity of Slavery in your country. You don't—not you, but the vast majority who are not Abolitionists don't want to be disturbed in this pursuit. Money-making is the National fashion, and anything that interferes with the fashion is low and mean and not the thing. Therefore Abolitionism is vulgar—and Abolitionists despised. I suppose if black Slavery were as unpopular as white Slavery, Daniel Webster and Moses Stuart—the law and the prophets—would be as energetic in sapping its foundations as they now are in building up its walls and establishing its ramparts.

I imagine that things are mending in Ireland. Food is cheap and employment more abundant. But the emigration to America is going on as briskly as ever.

Yours, ever truly,
RICH'D. D. WEBB.

## Congressional.

SPEECH OF HON. JOSHUA R. GIDDINGS,

*In the House of Representatives at Washington,*

MONDAY, DECEMBER 9, 1850.

MR. GIDDINGS rose and said: I move, sir, to insert between the resolution last read and the one succeeding, the following as a distinct resolution:

Resolved, That so much of said message and accompanying documents as relates to the domestic policy be referred to the Judiciary Committee.

Mr. G. continued as follows: It has been usual, sir, for this body, while considering the President's message in Committee of the Whole, to investigate and examine its political character. In accordance with that freedom of discussion which has usually characterized our consideration of this document, I will avail myself of the present moment to examine that portion which relates to our domestic affairs. I did not anticipate, sir, that the message would be under consideration to day, and I am not therefore prepared at present to give it that examination which I should have bestowed upon it, had I more time for preparation, for examing its details. There are some portions of the message which I heartily approve, which I desire to commend, and in which I most heartily coincide. In its general features and character, its boldness, its candor, its perfect frankness, it is highly to be approved. It is what was due from that high functionary. In all his positions, so far as he had laid them down, "whoso readeth can understand." There is no deception nor any uncertainty in the President's position. Thus far I most cheerfully commend it. But, sir, I will call your attention to that portion of it which refers to our domestic policy, as being the most interesting to the House and the country.

But before I proceed to the examination of that portion which relates to the fugitive bill, I will call the attention of this House to the President's views of the veto power. On this point he has not hesitated to speak his own views, and to cast aside and discard the doctrines upon which he was elected.

It is well known that in the canvass of 1848 the Whig party avowed it as one of their cardinal principles, that the President should never exercise the prerogative of vetoing a bill unless it was clearly unconstitutional. The President now goes as far in support of the unlimited use of the veto as ever Jackson, or Polk or Tyler professed to go.

For his boldness and frankness on this point he is entitled to our commendation. But I have a curiosity to see how many of his political friends will face about at this bidding of the Executive and discard their former doctrines.

But it is very evident that the President has an object in this change of his views on the subject of the veto. By looking at the latter portion of the message, it is evident he intends we shall understand that he will veto any law for the repeal of this fugitive bill; and in order to open the way to that result, with some show of consistency, it was necessary for him to discard the doctrines on which he was elected. For his candor and boldness in thus casting aside the errors of his party, I think him entitled to our approbation.

The President next quotes that portion of the Constitution in which he says, 'the Constitution has made it the duty of the President to see that the laws be faithfully executed."

The necessity or propriety of this quotation is not so very obvious. I do not think it has been quoted for the last twenty-five years by any President; but it is evidently quoted in consequence of the difficulties which have attended the arrest of fugitive slaves under this law. It is an intimation that he will use the army and navy to execute this odious enactment.

One prominent feature of the whole message is, however, perfectly obvious. The President intends that the South shall understand that he intends to sustain her institutions.

The constitution provides that the "citizens of each State shall be entitled to all the privileges and immunities of the citizens of the several States." He knows that our free colored citizens of the North have been seized in Southern States and sold into bondage—held in degrading servitude—that hundreds, and perhaps thousands are now bowing beneath the lash in Southern chains.

Sir, does he allude to the return of these freemen? Does he tell us that this paramount law of the land shall be sustained—that he will see it duly executed? No, sir! he has not a word nor an allusion to this transcendant outrage upon the constitution, while he is particular upon those laws which relate to the return of fugitive slaves.

Again: he has seen the agents of Massachusetts driven by mob violence from South Carolina and Louisiana, when sent there to see the laws executed by their courts for the relief of our freemen who are there held in degrading servitude; but he makes no allusion to these outrages

I will now quote with pleasure a sentiment which I fully concur. The President says, that "every citizen who truly loves the constitution, and desires the continuance of its existence and its blessings, will resolutely and firmly resist any interference in those domestic affairs which the constitution has clearly and unequivocally left to the exclusive authority of the States."

This, Mr. Chairman, is the doctrine of the constitution—the doctrine of its framers. It is the doctrine of the Free Soilers. If there be any one feature in the constitution which the whole history of its adoption has made plain, it is that Slavery is a State institution over which Congress has no control—with which this Federal Government has no legitimate powers to interfere. We, sir, of the North will not be constrained, even by your fugitive laws, to interfere with it. The Slavery of Virginia belongs to her. If she possess the power and the disposition to uphold it, we cannot put it down or abolish it. If she sees fit to abolish it, we have no power to interfere to sustain it.

I have often defined the views of Anti-Slavery men and of Free Soilers on this subject. Others have done it; yet we are misapprehended and misrepresented. The very clause of the message now under consideration, shows that the President intended to impute to some portion of our people an intention to interfere with Slavery. He should have known that no respectable number of our northern people have expressed any such wish or intention. But for the hundredth time I will say that, under the Confederation, each State held as supreme and unlimited powers over the institution of Slavery within its own borders, as the government of Russia holds over its serfs; that no other power upon earth possessed the right to interfere in any manner; that at the adoption of the constitution these powers were retained, and now remain with each State; that no portion of them was delegated to this government; that we have as much power to-day to interfere with Russian serfdom as with Virginia Slavery—yet this fugitive law was a direct and positive attempt to interfere to involve this government and the people of the free States in supporting Slavery.

Nothing could have been further from the thoughts of those who framed the Constitution; In that Convention, Mr. Gouverneur Morris said that "*he never would concur in upholding domestic Slavery.*" So say I, and so say our people of the North. We never will concur in upholding that institution. Mr. Morris added: "*it is a nefarious institution.* It was the curse of Heaven upon the States in which it existed."

So we say. It is a curse upon those States, but the curse is theirs, not ours, and we will not share in it. Your fugitive law shall not compel us to share in it. Our fathers would not consent to be involved in its crimes—we will not.

Mr. Gerry, of Massachusetts, said: "While we had nothing to do with Slavery in the States, we should be careful to lend no sanction to it." Sir, we will lend no sanction to it, nor shall your fugitive law compel us to sanction it. Mr. Dickinson "thought it a proper subject for the General Government to interfere with, *as it affected our national happiness.*" But southern members resisted this proposition, and would not consent to any interference.

But, sir, to come more directly to this question of fugitive slaves. The report of the committee giving the form of the Constitution, contained a clause for the return of fugitives from justice. They were to be delivered up by the Executive of the State to which they fled. It is done at the expense of such State.

On considering this report, Messrs. Butler and Pinckney, of South Carolina, proposed to amend the report, so as to make it the duty to surrender up fugitives from labor in the same manner. But Mr. Wilson, of Penn. objected that such an amendment would "compel the free States to do it as the public expense."

Mr. Sherman, of Connecticut, said: "He could see no more propriety in arresting a fugitive servant or slave at the public expense than there would be in arresting a horse." And Mr. Butler, on these suggestions being made, withdrew his proposition. Sir, not a member of that body dared stand up then and advocate an amendment which should involve us in the expense or disgrace of arresting fugitive slaves. Sir, no stronger evidence of the accuracy of the views which I have expressed could possibly have been left on record.

It was the intention of those framers of the Constitution to secure to the master the right to pursue and arrest his slave without molestation or hindrance. They then declared that no law or regulation should be passed by any State, by which the fugitive should be released from service or labor: "non-intervention" was their doctrine. By the Constitution, we are bound to deliver up the fugitive slave to his master, in the same manner that we deliver up our friends to the civil officer. We were not permitted to interfere. We are to stand neutral, and permit the master to take his slave if he can.

Sir, did those framers of the Constitution intend that northern freemen should leave their shops, their plows, their merchandize, to give chase to fugitive slaves; Why, such an assertion would be a slander, a libel upon those patriots. The law of 1793 was framed in accordance with the Constitution. That gives to the master no process for the arrest of his slave. It lends no aid of the Government, or of any of its officers, nor of any citizen of any State to aid or assist the master in arresting or carying back his slave. That law secures him against interference on the part of any person to prevent him from arresting and returning his slave. Those who had assisted in framing the Constitution, assisted in framing this law. They knew the intention of those who framed the Constitution, and I have no doubt carried that intention into the law of '93.

From that day until the agitation of the annexation of Texas, this doctrine of non-interference was held by southern and by northern men. In 1843, this new theory of prostituting the power of this Government in favor of Slavery was put forth by the then Secretary of State: but no man in this House ever came forward with an argument in favor of that doctrine until the last session of Congress. The gentleman from Georgia, (Mr. Toombs,) not now in his seat, was the first to come forward in this Hall with an argument in favor of this new theory of subsidizing the people of the free States to the support of slavery.

Now, sir, with the President, I repeat, that no lover of the Constitution will seek to interfere in matters left with the States. We will not be made to interfere with it; but I must hasten to another expression of the President.

He tells us "the law is the only sure protection of the weak, and the only efficient restraint upon the strong." This, sir, is said in direct reference to the fugitive slave law. It would seem that the President intended to see how far he could impose upon the intelligence of the people. Sir, what protection does this law lend to the poor, weak, oppressed, degraded slave, whose flesh has often quivered under the lash of his inhuman owner: whose youth has been spent in labor for another, whose intellect has been nearly blotted out? When he seeks an asylum in a land of freedom, this worse than barbarous law sends the officers of Government to chase him down. The people are constrained to become his pursuers. Famishing, fainting, and benumbed with the cold, he drags his weary limbs forward, while the whole power of the Government under the President's command, the army and navy, and all the freemen of the land, organized into a constabulary force, are on his track to drag him back to bondage, under this law. And this law, the President tells us, is the only sure protection to the miserable slave. The expression appears to me rather insulting to our intelligence.

Sir, there is not a man in this body—there is not an intelligent man in the free States, but knows, if he delivers a fugitive in the custody of his pursuers that he will be carried to the South and sold to the sugar or cotton plantations, and his life will be sacrificed in five years if employed on the sugar plantations, and in seven years on the cotton plantations. The men of the North, who look upon this as murder, would as soon turn out and cut the throat of the defenceless negro as to send him back to a land of chains and whips. As soon would they do this as comply with a law which violates every principle of common justice and humanity. The law, sir, holds him who aids in a murder as guilty as he who strikes the knife to the heart of the victim. Under our law, a man is hanged if he fails to prevent a murder when it is plainly in his power to do so. Such a man is held guilty of the act, and he is hanged accordingly. The man who should assist in the capture of a fugitive, would be regarded by us as guilty as he under whose lash the victim expires.

I have compared this capture of a fugitive to a common murder. In doing that I do injustice to the common murderer. To capture a slave and send him to the South to die under a torture of five years, is far more criminal than ordinary murder.

Sir, we will not commit this crime. Let me say to the President, no power of Government can compel us to invove ourselves in such guilt. No! The freemen of Ohio will never turn out to chase the panting fugitive—they will never be metamorphosed into bloodhounds, to track him to his hiding place, and seize and drag him out, and deliver him to his tormentors. Rely upon it, they will die first. They may be shot down, the cannon and bayonet and sword may do their work upon them; they may drown the fugitives in their blood, but never will they stoop to such degration.

Let no man tell me there is no higher law than this fugitive bill. We feel there is a law of right, of justice, of freedom, implanted in the breast of every intelligent human being, that bids him look with scorn upon this libel upon all that is called law.

Sir, I was about to make some comparisons, but perhaps they may be regarded as indelicate. During last summer two distinguished gentlemen of the same name occupied much of the public attention. One was said to have committed murder, and the other to have procured the passage of this law. One was hanged for his crime, the other, for his efforts, taken to the Executive Cabinet. One destroyed the life of an individual, the other contributed his efforts for the passage of this law, which must consign hundreds, perhaps thousands, to premature graves. I, sir, cannot speak for others; but for myself I would rather meet my final judge with the guilt of him who has gone to his final account than of him who now sits in yonder Cabinet.

I will ask the attention of the committee to another, a further expression, intended to add weight to the declaration already noticed.

The President says: "You, gentlemen, and the country, may be assured, that to the utmost of my ability, and to the extent of the power vested in me, I shall at all times, and in all places, take care that the laws be faithfully executed."

Now, I have told what the effects of that law will be. I have pointed out the course which I think our northern people will take in regard to it. Let the President hurl his taunts at the freemen of the north. Let him speak of the powers vested in him; let him use the bayonet, the sword, and the cannon; let him make himself another Haynau; let him drench our land of freedom in blood; but he will *never* make us obey that law. The first cannon that opens its sound upon northern freemen tells the death knell of this Republic! I say what before God and man I feel—that the moment your Army or Navy confronts the freemen of the North, that moment will bring this Republic to its eternal sleep. I make these remarks not by way of menace. I do not merely say that I am speaking my personal intentions in that respect. I state what every enlightened statesman who has read the history of our race, must feel and admit. A free, enlightened, and independent people will never be compelled by the bayonet, or cannon, or the sword, to aid in carrying into effect this fugitive law.

It is due to our southern friends, who from the time of the passage of this law, have perhaps expected that the President, in the event of disinclination to obey it, would send his troops, his minions to enforce it, it is due to them, I repeat, that they should understand that the intelligence and firmness of the freemen of the North cannot be coerced into a compliance with its injunctions, and there is no power on earth that can compel them to it.

I am told, in an undertone, *that* power will not be exerted. I hope and trust it will not. If the President be a lover of our republican institutions; if he desires to sustain the Government; if he be a friend of this Union, he will never attempt to enforce this law, or to carry out the menaces contained in that message.—These menaces are unworthy of the President; indeed, I do not impute them to him so much as to the counsel by which he is guided. We know that, on the 7th of March, a programme of these measures was put forth at the other end of the Capitol, and debated there for months; but this fugitive bill, when presented to this House, was passed under the previous question. No discussion of its provisions was allowed. The feelings of the North were not expressed or represented. Our lips were hermetically sealed, in order that it might pass and assume the form of law But sir, it can never receive the spirit or force of law. The power of public sentiment is opposed to it, and it will remain a dead letter upon your statute book.

I will now refer to that part of the message in which the President says, "I believed those measures," referring to this bill, "to have been necessary, and required by the circumstances and condition of the country."

I rejoice, Mr. Chairman, that he has boldly avowed this fact. The whole North believed that he was in heart and conscience opposed to this bill. Every Whig press in the North said plainly that the President did not favor this bill, but that he was coerced—that he signed it by compulsion. It was the Whig doctrine concerning the veto that compelled him to sign it. The President's views on the question are now before the country, and he avows his position manfully. He places himself upon this law; and here I wish to say to the House, that from this time we all know where the President is. *He is in favor of this law;* he not only places himself there, but his administration and his party must stand or fall by this law. I rejoice at it? They must sink or swim, live or die, stand or fall with this enactment. We now know where to find the supporters of Slavery and the advocates of freedom. Every man throughout the whole country, at the North and South, may now take his position, knowingly, with a full knowledge of the character of the party with whom he acts. Those that support this law must consent to obey it and to enforce it, to the letter. He who will sustain this law must be willing to pursue the flying bondman as he hastens to a land of freedom.

There is no lingering doubt, no difficulty, no obscurity, resting on that party who supports the Administration All the Whigs throughout the country, (and I speak it with some degree of feeling, for I once had the pleasure of acting with them, when we had principles; then we avowed and acted upon the doctrines I have stated to-day,) all the Whigs throughout the country feel that their unity is gone; the party has departed from its doctrines and principles, and has descended, step by step, from its position of 1844, until it has literally become a slave-catching party.

The President informs us that these measures "were adopted in a spirit of conciliation, and for the purpose of conciliation." "I believe," says he, "that a great majority of your fellow-citizens sympathize with that spirit and that purpose, and in the main approve it." Sir, where does the President find the evidence of approval in the popular mind? Does he draw his conclusions from the result of the elections in Delaware, New Jersey, or Ohio? Does he find consolation in the election of Michigan or Wisconsin? Or in Massachusetts?—Does he not read the doom of this measure from their results? Does he not read the hand-writing upon the wall? Or, does he not see the true indications of the public mind, in the popular meetings, the resolutions and expressions of popular indignation now manifesting itself throughout the entire North? Does the denunciation of distinguished leaders of that party give the President encouragement to believe that this law can be maintained?

A distinguished judge in Northern Ohio, a leader of the Whig party, does not hesitate to say that he will issue a writ of habeas corpus and will release any slave brought before him under this law. Such is the case in almost all portions of the Northern States. Public sentiment is loud in condemnation of this law; opposition to it is increasing and extending and rolling forward, and no power can stop it, until this law shall be stricken from the statute-book. Who is the President, that he should threaten and menace the people with his power? Why, sir, he is merely entrusted with the execution of the public will. He is the creature of their power, dependent upon the popular breath. Sir, they will laugh to scorn his impotent threats.

The President says, near the conclusion of his message, "I cannot doubt that the American people, bound together by kindred blood and common traditions, still cherish a paramount regard for the Union of their fathers; and that they are ready to rebuke any attempt to violate its integrity, to disturb the compromises on which it is based, or to resist the laws which have been enacted under its authority."

A noble sentiment, to which I respond from the deepest feelings of my heart. The Union of our fathers! there is something solemn in it. Look at the thirteen old States. How different was that Union from the present! I revere the Union of our fathers; there is a pleasing solemnity in the recollections of everything that pertains to that Union; but where is it now!—How have their sons abandoned it!

Commercial benefits first induced us to abandon the Union of our fathers and annex Louisiana—to associate with a foreign people. Then we again abandoned that Union, and took Florida to our embrace. Then, to extend and perpetuate Slavery, we abandoned that Union and brought in slaveholding Texas, assuming her war, and carrying devastation, rapine, and bloodshed to the heart of Mexico, in order to extend Slavery. And to cap the climax, you have passed this fugitive slave law, and made the citizens of Ohio and of all the free States the catchpoles to Texas slavehunters Well, sir, I do not say that Northern men have lost all love and regard for the Union. But one thing is certain, that they do not feel that reverence for it which was once so prevalent among us. They feel, sir, less attachment to it than formerly They now speak of dissolution without hesitation. And if the Union be exerted for their degradation, by subjecting them to the provisions of this fugitive law, they would greatly prefer to see it dissolved. On this subject I feel no compunctions.—More than eight years since, with twenty other members of this body, I addressed the people of the free States, foretelling this state of things:

"We hesitate not to say that *annexation* effected by any act or proceeding of the Federal Government, or any of its departments, WOULD BE IDENTICAL WITH DISSOLUTION It would be a violation of our national compact in its objects and designs, and the great elementary principles which entered into its formation, of a character so deep and fundamental, and would be an attempt to eternize an institution and a power so unjust in themselves, so injurious to the interests and abhorrent to the feelings of the people of the free States as, in our opinion, not only inevitably to *result* in a dissolution of the Union, but *fully to justify it.* And we not only assert that the people of the free States ought not to submit to it, but we say with confidence, THEY WILL NOT SUBMIT TO IT."

These were the sentiments of one of the ablest statesmen of the nation They are the sentiments of the "old man eloquent," and of many distinguished whigs of that day. And, sir, we know that the prediction has been in part fulfilled.

Sir, the spirit of the Pilgrim Fathers, that was manifested at Bunker's Hill, at Saratoga, and at Yorktown, still exists in the North. This same spirit that resisted the stamp act will resist your fugitive slave bill. The spirit which threw the tea into Boston harbor will set your infamous law at defiance. The spirit which overthrew the power of the British Crown will submit to no force that shall attempt to constrain them to comply with the odious provisions of this enactment.

## Miscellaneous Intelligence.

——THE population of Maine is 588,026, an increase of 81,230 over 1840.

——THE section securing the rights of married women was lost, by a vote of 55 to 75, in the Indiana Convention.

——FLORIDA LEGISLATURE.—The *Wakulla* (Florida) *Times* says: The bill to alter the Constitution of this State, so as to permit Ministers of the Gospel to hold offices under the state Government, has been lost in the Senate.

——THERE are in the United States eighty-one women holding the office of postmaster. Thirty-one of this number are in Pennsylvania. Some of these are important offices, and especially that of Northumberland, Pa., which is a distributing office.

——POPULATION OF NEW YORK.—The present population of this city is 517, 849. In 1845 the population was 371,223. Increase in five years 146,626, or nearly 40 per cent. The Sixteenth Ward is the most populous in the city, containing 52,887 inhabitants.

——PRESIDENT FILLMORE has issued a proclamation announcing the acceptance by the State of Texas, of the act of Congress at the last session, establishing its Northern and Western Boundary, and the other propositions connected therewith, and declaring that as the State of Texas has accepted that act, it is now in full force and operation.

——A CRASH!—FALL OF PART OF THE HORSE SHOE FALL.—On Tuesday evening last our citizens were startled on hearing a loud and terrific noise, resembling as near as we can describe it, the heavy booming of artillery, in quick succession, which shook the earth around us very sensibly. We did not know for a time what could be the cause of such a fearful noise; and for a few minutes, were thrown into amazement, supposing that Miller's Millineum was at hand.

It proved to be a part of the Horse Shoe Fall on the Canada side, which had fallen, carrying away about ten rods of the rock in length, by four in width. The canal boat which had been lodged for the last few months on the brink of the rock which has fallen, and which has excited the admiration of all who beheld it, was also carried over with the rock. It is now in the whirlpool, two miles down the river, dancing attendance to the freaks of that great malstrom. The crash occurred about 7 o'clock in the evening; and it is indeed Providential that it fell at such an hour, and at this season of the year. Had it been in the summer, when so many thousands of strangers are here, there undoubtedly would have been persons crushed to death: for it is precisely the spot where so many continually passed, and where so many have stood to contemplate the grandeur of nature, and behold the waters of the mighty Cataract above them rushing terrificaly over their heads, that is now filled with the huge masses of rock which have fallen from above.

The loss of this portion of the rock has not in the least diminished in appearance the view of the Falls; but has in our opinion, added to the scene, and looks grander and more sublime, if possible, than ever.—*Niagara Falls Iris, Dec.* 14.

——LATER FROM HAYTI.—The brig Frederick, Capt. Crosby, brings Port au Prince dates to December 1st. Capt Crosby says, that when the news of the ravages of the cholera at Jamaica were first received there, it created great excitement, and proclamations were made as to clearing the streets, the diet of the inhabitants, etc., but up to the time of the Frederick's sailing, no cases had appeared and the panic had entirely subsided. Soulouque was to be crowned Emperor of Hayti on Christmas day. His crown, and other insignia of royalty had been received from France. The first of February had been fixed for him to march to capture that portion of the island which does not acknowledge his sway. About fifteen days before the Frederick sailed, three men, from Aux Cayes, were publicly shot for political offences.

The Emperor had gone with his new fleet to a port about twenty miles distant, on a pleasure excursion, the alleged object being to "christen" a house.

The new crop of coffee comes in slowly, having been retarded by severe rains. The paper money of the Island was at the rate of ten dollars for one of silver.—American provisions were plenty, and dull of sale.

The Boston Journal has the following additional:

"An ex-president of St. Domingo, a Spaniard, has recently made his appearance among the Haytiens, and was cordially received at Port au Prince, both by the government and people, it being understood that he was friendly to their interests. Prior to his departure from St. Domingo, some time since, he had given offence to that government, and was obliged in consequence to leave the country; and it is now supposed he will favor the cause of the Haytiens. Soulouque had given him a house for his residence.—*Boston Traveller.*

——REPEAL.—The Governor of Florida, in his recent message to the Legislature of that State, says:—"The repeal or essential modification of the law for the recovery of fugitive slaves, will, in my judgment, be tantamount to a formal record and notification of the unwillingness of our Northern brethren longer to abide by the Constitution of the United States."

## CALL

To the State Convention to be held in Syracuse, January 7th 8th, and 9th, 1851,

*To consider the Infernal Bill enacted by the American Congress on 18th Sept., 1850, for the Recapture of Fugitives from Slavery: and to take such action thereon as Freemen should.*

Freemen of New York! Lovers of Liberty! Friends of humanity far and near! Come to the Convention! Come, or send delegates, in whose sound discretion, fidelity to principle and moral courage, you can put entire confidence. Let every part of the Empire State be duly represented. Send at least as many delegates to this Convention as you send members to the Assembly. The emergency demands deliberate but determined action. It may not be that we can save our country from the ruin that impends, but we are bound to make one effort.

The Bill that has been enacted by our national Congress, is unsurpassed in atrocity by any law of the most despotic governments on earth. If it had been devised by the Austrian Haynau, it would have enhanced his guilt; that it should have been advocated by our American Webster confounds us with astonishment.

The passage of this bill has made it plain, that liberty and Slavery cannot subsist together; and has forced upon our country this great question: Shall tyrants henceforth rule this Republic, or Freemen?

Similar Conventions are to be held in others of the free States; and, we trust, before the end of the present session of Congress, a message will be sent thither from the entire North, that will admonish the oppressors of the South, and their more unprincipled abettors, that they *have waked up the lion*—that they must recede from the daring encroachments that they have made upon Northern sentiments, and Northern liberties—must annul that wicked Bill—or consent that it must be at once *a dead letter*, or expect to see this American Union deluged in Blood.

SAMUEL J. MAY
CHAS. B. SEDGWICK.
CHAS. A. WHEATON.
IRA H. COBB.
JOHN THOMAS.


## THE BRITISH PERIODICALS
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## Poetry.

*For the National Anti-Slavery Standard.*

### SIGNS OF THE TIMES.

BY W. J. WALKER.

On every breeze is echoed, a murmur deep and low—
It seemeth like the quivering of the atmosphere below,
When the storm-cloud far above, is blackly mustering his wrath,
Before the bolt is hurled, that beareth ruin on its path.

It seemeth like the ripples that rise on Ocean's breast,
While billows still are sleeping, and waves are yet at rest;
Those ripples, with their surging, in mimicry foretell
Where giant waves shall madly heave, and billows proudly swell.

It seemeth like the swinging of the crag, that long hath braved
The rushings of the tempests that round its crest have raved;
But loosened now by storms of years, and sapped by frost and rain,
It *pauseth* only, ere it dash in ruin on the plain.

Whence is that murmur, deep and low, that soundeth on the ear,
With sad and mournful cadence, that thrills the soul with fear;
A gloomy herald ushering an unseen tempest's frown,
That o'er our country's future weal seems darkly lowering down.

Oh! whence doth rise that warning-note—that antedated dirge?
And whence those ripples that portend a deeper, mightier surge—
A frantic war of waters—a fearful billowy strife
On the ever restless surface of the sea of human life?

Whence is it?—go and ask the slave, that long hath toiled for naught!
Whence?—ask the dark-browed fugitive, why freedom he hath sought!
Go, ask the sons of ancestors who dared to burst away
On the semblance of oppression, from their haughty monarch's sway.

Too long our country's "civic boast, '*The Free*'" has been a *name*;
Too long America has borne this blot upon her fame,
Too long upon the sacred soil, where freedom's soldiers trod,
Has Slavery reigned—that direst scourge of man, and foe of God.

Too long *His* unrequited poor have worn its hateful chains,
Their blood and bitter tears too long have moistened Southern plains,
Too long despotic "*Chivalry*" in avarice for *gain*,
Have heard the prayers of millions, with a cold and high disdain.

Link after link—link after link, those tyrants still have forged,
Until with mangled human prey, their idol hath been gorged,
And sons of Puritans have basely bent the servile knee
To this insatiate Moloch, yet boasting they are free.

Whence comes that murmur?—from their hearts who have been patient long,
Still bearing on, in silent grief, their deep heart-crushing wrong,
Repressing still the pantings of their souls for Freedom's air,
Whose is it?—from the heads of those whose "lot hath been *to bear*."

Too sorely have ye crushed them—too lowly in the dust.
Too eagerly have pandered to your own unhallowed lust
Have striven all too fiercely, for *patriarchal* power;
Beware! Beware! there hasteneth a retributive hour.

Deem not, ye haughty men of power, this storm's impending rage
Shall pass, nor leave a record for History's future page,
Deem not the lowering tempest shall lightly break away,
And leave your bondsmen sighing beneath your iron sway.

Oh! no, thank God! a brighter day has dawned upon the world,
And Freedom's banner, waving now, shall nee'r again be furled,
Each fetter shall be broken, each burden be undone,
Before the *fiat* of our God—the Great, Eternal One.

*From the London Examiner.*

### TO FRIEND JONATHAN.

BY WALTER SAVAGE LANDOR.

Friend Jonathan! for friend thou art,
Do prythee take now in good part
Lines the first steamer shall waft o'er.
Sorry am I to hear the Blacks
Still bear your ensign on their backs;
The stripes they suffer make me sore.

So! they must all be given up
To drain again the bitter cup,
Better, far better, gold should come
From Pennsylvanian wide-awakes,
Ubiquitarian rattlesnakes,
Or, pet of royalty, Tom Thumb.

Another region sends it down,
Where soon will rise its hundredth town
The wide Pacific now is thine.
With power and riches be content;
More, more than either, God hath sent
A man is better than a mine.

Scarce half a century hath past
Ere closed the tomb upon your last,
The man that built the Western world;
When gamblers, drunkards, madmen rose,
He wrencht the sword from all such foes,
And crusht them with the iron they hurl'd.

Beware of wrong. The brave are true.
The tree of freedom never grew
Where Fraud and Falsehood sow'd their salt.
Hast thou not seen it stuck one day
In the loose soil, and swept away
The next, amid the blind and halt,

Who danced like maniacs round about?
The noisiest, foulest, rabble rout!
Earth spurns them from her, half-afraid.
Slaves they will ever be, and should,
Drunken with every neighbor's blood,
By every chief they arm betrayed.

### THE SECRET OF SUCCESSFUL LYING.

BY CHARLES MACKAY.

Build a lie—yes build a lie,
A large one—be not over tender;
Give it a form and raise it high,
That all the world may see its splendor;
Then launch it like a mighty ship
On the restless sea of men's opinion,
And the ship shall sail before the gale
Endued with motion and dominion.

Though storms may batter it evermore,
Though angry lightnings flash around it,
Though whirlwinds rave, and whirlpools roar,
To overwhelm and to confound it,
The ship shall ride, all wrath of time
And hostile elements defying:
The winds of truth are doubtless strong,
But great's the buoyancy of lying.

And though the ship grew old at last,
Leaky, and water-logged, and crazy,
Yet still the hulk endures the blast,
And fears no weather, rough or hazy;
For should she sink, she'll rise again,
No strength her rotten planks shall sever:
Give her but size, and the worst of lies
May float about the world for ever.

## Miscellany.

### OUR LADIES OF SORROW.

What is it the sisters are? What is it that they do? Let me describe their form, and their presence, if form it were that still fluctuated in its outline, or presence it were that forever advanced to the front, or forever receded amongst shades.

The eldest of the three is named *Mater Lachrymarum*, Our Lady of Tears. She it is that, night and day, raves and moans, calling for vanished faces. She stood in Rama, where a voice was heard of lamentation—Rachal weeping for her children, and refused to be comforted. She it was that stood in Bethlehem on the night when Herod's sword swept its nurseries of Innocents, and the little feet were stiffened forever, which, heard at times as they tottered along floors overhead, woke pulses of love, in household hearts, that were not unmarked in heaven.

Her eyes are sweet and subtle, wild and sleepy by turns; oftentimes rising to the clouds, oftentimes challenging the heavens. She wears a diadem round her head. And I know by childish memories that she could go abroad upon the winds, when she heard that sobbing of litanies or the thundering of organs, and when she beheld the mustering of summer clouds. This sister, the elder, it is that carries keys more than papal at her girdle, which open every cottage and every palace. She, to my knowledge, sate all last summer by the bedside of the blind beggar, him that so often and so gladly I talked with, whose pious daughter, eight years old, with the sunny countenance, resisted the temptations of play and village mirth to travel all day long on dusty roads with her afflicted father. For this did God send her a great reward. In the spring-time of the year, and whilst yet her own spring was budding, he recalled her to himself. But her blind father mourns forever over *her*; still he dreams at midnight that the little guiding hand is locked within his own; and still he wakens to a darkness that is *now* within a second and a deeper darkness. This Mater Lachrymarum also has been sitting all this Winter of 1844–5 within the bedchamber of the Czar, bringing before his eyes a daughter (not less pious) that vanished to God not less suddenly, and left behind her a darkness not less profound. By the power of her keys it is that Our Lady of Tears glides a ghostly intruder into the chambers of sleepless men, sleepless women, sleepless children, from Ganges to the Nile, from the Nile to the Mississippi. And her, because she is the first-born of her house, and has the widest empire, let us honor with the title of "Madonna."

The second sister is called *Mater Suspiriorum*, Our Lady of Sighs. She never scales the clouds, nor walks abroad upon the winds. She wears no diadem. And her eyes, if they were ever seen, would be neither sweet nor subtle; no man could read their story: they would be found filled with perishing dreams, and with wrecks of forgotten delirium. But she raises not her eyes; her head, on which sits a dilapidated turban, droops forever, forever fastens on the dust. She weeps not. She groans not. But she sighs inaudibly at intervals. Her sister Madonna is oftentimes stormy and frantic, raging in the highest against heaven, and demanding back her darlings. But Our Lady of Sighs never clamors, never defies, dreams not of rebellious aspirations. She is humble to abjectness. Hers is the meekness that belongs to the hopeless. Murmur she may, but it is in her sleep. Whisper she may, but it is to herself in the twilight. Mutter she does at times, but it is in solitary places that are desolate as she is desolate, in ruined cities, and when the sun has gone down to his rest. This sister is the visitor of the Pariah, of the Jew, of the bondsman to the oar in the Mediterranean galleys, of the English criminal in Norfolk Island, blotted out from the books of remembrance in sweet far-off England, of the baffled penitent reverting his eye for ever upon a solitary grave, which to him seems the altar overthrown of some past and bloody sacrifice, on which altar no oblations can now be availing, whether towards pardon that he might implore, or towards reparation that he might attempt. Every slave that, at noonday, looks up to the tropical sun with timid reproach, as he points with one hand to the earth, our general mother, but for *him* a stepmother, as he points with the other hand to the Bible, our general teacher, but against *him*, sealed and sequestered*; every woman sitting in darkness, without love to shelter her head, or hope to illumine her solitude, because the heaven-born instincts kindling in her nature germs of holy affections, which God planted in her womanly bosom, having been stifled by social necessities, now burn sullenly to waste, like sepulchral lamps amongst the ancients; every nun defrauded of her unreturning May-time by wicked kinsmen, whom God will judge; every captive in every dungeon; all that are betrayed, and all that are rejected; outcasts by traditionary law and children of *hereditary* disgrace—all these walk with our Lady of Sighs. She also carries a key, but needs it little. For her kingdom is chiefly amongst the tents of Shem, and the houseless vagrant of every clime. Yet in the very highest ranks of man she finds chapels of her own; and even in glorious England there are some that, to the world, carry their heads as proudly as the reindeer, who yet secretly have received her mark upon their foreheads.

But the third sister, who is also the youngest!—Hush! whisper, while we talk of *her*! Her kingdom is not large, or else no flesh should live, but within that kingdom all power is hers. Her head, turretted like that of Cybèle, rises almost beyond the reach of sight. She droops not, and her eyes rising so high *might* be hidden by distance. But, being what they are, they cannot be hidden; through the treble veil of crape, which she wears, the fierce light of a blazing misery, that rests not for matins nor for vespers, for noon of day or noon of night, for ebbing or for flowing tide, may be read from the very ground. She is the defier of God. She also is the mother of lunacies, and the suggestress of suicides. Deep lie the roots of her power; but narrow is the nation that she rules. For she can approach only those in whom a profound nature has been upheaved by central convulsions, in whom the heart trembles and the brain rocks under conspiracies of tempest from without and tempest from within. Madonna moves with uncertain steps, fast or slow, but still with tragic grace. Our Lady of Sighs creeps timidly and stealthily. But this youngest sister moves with incalculable motions, bounding, and with a tiger's leaps. She carries no key; for though coming rarely amongst men, she storms all doors at which she is permitted to enter at all. And *her* name is *Mater Tenebrarum*; our Lady of Darkness. De Quincy.

*This the reader will be aware, applies chiefly to the cotton and tobacco States of North America; but not to them only: on which account I have not scrupled to figure the sun, which looks down upon Slavery as *tropical*, no matter if strictly within the tropics, or simply so near them as to produce a similar climate.

From a Correspondent of the London Leader.

### PROFESSOR GOTTFRIED KINKEL.

Dr. Gottfried Kinkel, Professor at the University of Bonn, appears to us to be one of the revolutionory martyrs the most worthy of sympathy, and we cannot withhold furnishing the English publis with a biographical sketch of his life.

Brought up in the strictest Christian orthodoxy, of pure manners, and of irreproachable character, Gottfried Kinkel devoted himself to the study of theology, and after having gone through the required examination was elevated to the doctorate, and lecturer of theology at the University of Bonn. Here he lived in quietude and retirement, being a successful teacher, and highly esteemed as a lyric poet, until seized by the spirit of the modern German metaphysics, which gradually inclined the bent of his mind in that direction. This drew upon him the attention of the theological body. They endeavored to put difficulties in his way; sought to prejudice the Government against him, they having in their power the disposal of the various professorships. Accordingly they demanded his dismissal, but, as they gave no definite reason for such a demand, the Government refused to comply with the request.

But an event now occurred in the life of Kinkel, which, though contributing to his domestic happiness, compelled him to sustain severe struggles for a lengthened period.

Gottfried became acquainted with Madame Jane Mockel, a Catholic lady, who, after an unfortunate matrimonial alliance, which terminated in a divorce, lived with her parents at Bonn as a teacher of music. Jane Mockel, alike distinguished both by her profound knowledge of music and for her charming poetical narratives, was a phenomenon the young doctor, in his retired life, had never seen. From a like enthusiastic love for poetry and art, with a similar appreciation of human life, sprung a pure deep love between Madame Mockel and Kinkle. Influenced by the metaphysical views of her lover, Jane became a convert herself to Protestantism in order to become his wife.

This marriage with a divorced and converted Catholic was deemed by his colleagues a serious indiscretion, and subjected him to so many annoyances, he at last accepted the offer which the Prussian Government made him, viz., the exchange of his theological chair for that of German antiquity and history of arts, which his multifarious knowledge rendered him equally capable of filling.

It was in this new position, living a serene and tranquil life, in the enjoyment of domestic happiness, surrounded by his four lovely children, that the revolution of 1848 found him, worshipped by his wife and numerous pupils.

Guided by his convictions, Kinkel joined, from the beginning of the revolution, the Democratic party; and when he afterward was elected member of the Prussian National Assembly, he took his seat there, and occupied it until the dissolution of that Parliament. When the Constituent Assembly of Frankfort was likewise dissolved, and Herr von Gagern (who was the first in the face of the tottering thrones to maintain the sovereignty of the people), now when the Princes, favored by intrigues and circumstances, once more gained the upper hand—he (Von Gagern), by order of the Princes, abandoned the post where the sovereignty of the people had placed him. There still, however, remained at Frankfort, after Von Gagern and his party had left them, a sufficient number of men who had not lost the sentiment of right, and who had persevered in the maintenance of their post. These remaining representatives thought themselves bound, both by their conviction and by the compromise (which they and Von Gagern with his party had signed), to concede only to a certain extent to the reactionary exigencies of the German Princes; but the dissolution of the Constituent Assembly of Frankfort put an end to all. The said compromise is in the hands of the then deputy, Henry Simon, of Breslau, now an exile in Switzerland.

These deputies, faithful to the compromise, and considering themselves the only legal representatives of the people, after having been driven away from Frankfort, found a new footing in Stuttgard, whither they went; and the King of Wirtemberg declared, at the reception he prepared for them, that he himself acknowledged them as the legal legislative power.

But *the* penetration and *the* love of justice of his Wirtembergian Majesty was not strong enough to stand against the united power of all the other German Princes. He hesitated to venture the chance either of becoming Emperor of Germany, should Democracy triumph, or to lose the crown of Wirtemberg, in case the party of the Princes should be victorious. He preferred to sacrifice Democracy and the right of the people to the personal interest of his dynasty, causing the Constituent Assembly in Stuttgard to be dissolved by force of arms.

Nevertheless, this party tried once more with a praiseworthy perseverance to stand their ground, and to preserve the rights of the people with whose representation they were entrusted. Dr. Kinkel, like many thousands of others, put himself at the disposal of this party.

They appointed a provisory Government; called the people to arms, thus attempting to obtain by force what was refused to their legal claims. The contests of Dresdren, Elberfeld, Iserlohn, followed each other in rapid succession. A sanguinary civil war ensued. To think of an arrangement with the Princes was then out of the question, especially as the people were anxious to break the power of absolutists monarchies. In order to defend the rights and to hasten to the assistance of the struggling people in the besieged towns (for Dresden, Elberfeld and Iserlohn were then beleaguered), it was necessary to have arms; and to get them, they were compelled to break into the arsenals. Dr. Kinkel was not *the* chief, but one of the chiefs, who headed an attack upon one of the arsenals in Rhenish Prussia.

We despise civil war; indeed, we abhor all war, the exigency of which will, in more humane and more enlightened times, be inconceivable. But as long as there are wars, as long as we shall not have peace-congresses whose sound judgment shall decide between the nations and the Princes, as long as the Princes think themselves empowered to struggle for their existence with cannons, and to put to death all those who are not inclined to be governed by the supreme will of an absolutistic ruler, the people will always be compelled to oppose violence to violence, thus verifying what is said in the Old Testament of the Jews. "Eye for eye, tooth for tooth;" for Christian patience will be exhausted, and the "right cheek will not be offered after the left has been smitten."

Dr. Kinkel was taken prisoner in a conflict, in which he was wounded in the head. While they were escorting him to prison, he heard the fusillades of other prisoners. The tumult of the struggle was succeeded by the dull calmness of momentary exhaustion; those prisoners who were not at once shot, were tried by Court-martial, and Dr. Gottfried Kinkel was sentenced to hard labor for life in a house of correction. There had always been in Prussia up to that moment a distinction made between the common criminal, the highway robber, the murderer, &c., and the man who by struggling for a sacred conviction had overstepped the laws of the country. Now they thought themselves justified in setting aside this distinction.

Dr. Kinkel was put into a jail at Naugardt, in Pomerania. They shaved his head, put on him the coarse dress of the criminal, and condemned him to live upon the common food of the prison. They deprived him of all books, the Bible excepted, and he had to wind wool from half-past four in the morning till five in the evening, and that on a heavy wheel so old and broken that his right arm became almost entirely lamed. He, from whose eloquent lips so many youths had been inspirited to all that was grand and elevated—one of the most beloved Professors of the German Universities, and one of the most distinguished poets!

The whole liberal press of Germany was bestirred in his favor, and the universal voice of the people everywhere declared the punishment of Dr. Kinkel to be tenfold severer than that of any common criminal who, accustomed to a harder life, is enabled to endure hard labor, and does not so heavily feel the miseries of a prison. They reproached the Government with yielding to the spirit of hatred, and of acting with unjustifiable cruelty.

But the reactionary party justified the unusual severity of the punishment, by declaring that a highly-educated man ought always to be punished with greater severity than the uneducated one; and, as to the official organs, they barefacedly denied the fact. Some affirmed that another occupation had been offered to Dr. Kinkel, but that he had refused the offer.

But what was that other occupation? That of copying the household accounts; but he declared, after a few weeks of such occupation, that he would rather return to his winding, which at least left him his thoughts free, if they would only grant him a lighter wheel, the turning of which would not exceed his strength.

In such a manner did Dr. Kinkel pass a whole year in Naugardt, when a lawsuit was instituted against the men of the movement in which Kinkel had taken a part, and he had to appear with the other accused before the assizes at Cologne. Permission was given to his unfortunate wife at Cologne to speak with him in the presence of the jailers, separated from him by iron bars. That one year's suffering had so altered him, and the prison dress so disguised the noble figure of the man, that his daughter, seven years old, did not know him.

We saw Jane Kinkel when she returned from this visit—we likewise saw her when she left the assizes, where she was present to at least see her beloved husband. Her heart was sorely wounded, but she was calm, great, and firm, not recoiling with horror from the sacrifice, which the liberty of the country required from her and her husband.

They restored to Kinkel, during the assizes, for the time he had to appear before the bar, his citizen costume. His first day's defense overpowered every heart. The soldiers who in double ranks had occupied all the entrances to the court, shed tears on Kinkel's fate, and precaution was taken to have other soldiers for the next sitting. All the accused were acquitted, and received the rejoicings of their relatives and friends; Dr. Kinkel alone remained a prisoner for life, for having stormed an arsenal.

At that solemn moment of universal enjoyment, Jane Kinkel resolved to take advantage of the excitement, of once more, after a year's separation, touching the hand of her husband, of once more pressing him to her lacerated heart. She attempted to approach him, but the soldiers brutally repelled her. She then addressed herself to the Chief Justice, but he declared that he had not the right of allowing her to approach her husband; and just when she was about to retire, Kinkel cried out with a loud voice, his manly countenance beaming with splendor, "Jane! come to me; it is thy husband who calls thee!" and at the same moment, as if impelled by the captive, the soldiers lowered their arms, and Jane shed tears, both of joy and of grief in the arms of her husband.

Since that day she has never seen him. The attempt he made to escape when they were carrying him back to his prison failed. Jane Kinkel learned that he had been recaptured, and remained uncertain as to his further fate, until the newspapers stated that he was not taken back to Naugardt, but that they had transported him to the jail at Spandau, near Berlin.

It is there that Dr. Gottfried Kinkel has been groaning since last Spring.* He is compelled to earn by the winding of wool 10d. a-day, for which the Government feeds him. They give him in the morning what they call water soup, and a slice of coarse brown bread; for his dinner, peas, beans, or similar vegetables, with bread; and in the evening, bread and water. Only three times a week are the prisoners furnished with meat. Working one hour beyond the daily task he earns one-third of a penny, for which he is allowed to buy himself on Saturdays a loaf of white bread, a herring, or some butter. They allow him only once a month to write a letter to his wife, which letter, of course, passes through the hands of the Inspectors. As to scientific works, them he can only mentally perform. For eight weeks he had not breathed the pure air nor seen the sky. The daily walk of half an hour takes place only in the corridor of the prison. Saturdays and Sundays are excluded from this recreation, and even other days if the Inspector of the Prison be elsewhere engaged; and it is scarcely necessary to add, that his wife, who came from the Rhine to Spandau to see him, was refused admittance.

If he does not receive a timely rescue—in consequence of a change of affairs in Germany—one of the most generous and gifted men of the German fatherland will pine away within the walls of a horrid prison. The worthy, highly noble tenor of the monthly letters he writes to his wife show the stamp of a man who feels the duty his horrible fate imposed upon him as a martyr of the progress of the Nineteenth Century.

Not less firmly does Jane Kinkel pursue the difficult path of her life. Deprived of the support of her husband, she has returned to her teaching of music in Cologne and Bonn, and thus earns an honorable and independent livelihood for herself and her four little ones. When, in the evening, exhausted by her lessons, exhausted by the care of her children, her poetical labors completed, she then avails herself of the night to write those letters to her husband which alone keep him in connection with this life.

*It will be remembered that he has recently escaped from prison, and has arrived in England.

### THE CONFIRMED VALETUDINARIAN.

BY SIR E. BULWER LYTTON.

Certainly there is truth in the French saying that there is no ill without something of good. What state more pitable to the eye of a man of robust health than that of the confirmed valetudinarian? Indeed, there is no one who has a more profound pity for himself than your Valetudinarian; and yet he enjoys two of the most essential requisites for a happy life: he is never without an object of interest, and he is perpetually in pursuit of hope.

Our friend Sir George Malsain is a notable case in point: young, well-born, rich, not ill-educated, and with some ability, they who knew him formerly, in what were called his "gay days," were accustomed to call him "lucky dog," and "enviable fellow." How shallow is the judgment of mortals!—Never was a poor man so bored—nothing interested him. His constitution seemed so formed for longevity, and his condition so free from care, that he was likely to have a long time before him: it is impossible to say how long that time seemed to him. Fortunately, from some accidental cause or other, he woke one morning and found himself ill; and, whether it was the fault of the doctor or himself I cannot pretend to say, but he never got well again. His ailments became chronic; he fell into a poor way. From that time life has assumed to him a new aspect. Always occupied with himself, he is never bored. He may be sick, sad, suffering, but he has found his object in existence—he lives to be cured. His mind is fully occupied; his fancy eternally on the wing.

Formerly he had travelled much, but without any pleasure in movement; he might as well have stayed at home. Now when he travels, it is for an end; it is delightful to witness the cheerful alertness with which he sets about it: He is going down the Rhine; for its scenery? Pshaw! he never cared a button about scenery; but he has great hopes of the waters of Kreuznach. He is going into Egypt;—to see the Pyramids? Stuff! the climate on the Nile is so good for the mucus membrane! Set him down at the dullest of dull places, and he himself is never dull. The duller the place the better; his physician has the more time to attend to him. When you meet him he smiles on you, and says, poor fellow, "The doctor assures me that in two years I shall be quite set up." He has said the same thing the last twenty years, and will say it the day before his death?

What a variety of resources opens on the man in search of his cure! Modern science is so alluring to the invalid! My old schoolfellow, Dick Dundrill, was the most ignorant of young men when he entered the world. Except the "Cæsar" and "Eutropius" that he dogs-eared at school, it is questionable if he had ever opened a book. But what talents lay dormant in that uncomprehended mind! what power of industry! what acumen in research! what quickness in combination! what energy in the pursuit of truth! All, I say lay dormant, until he was seized with a mysterious affection of the liver. The ordinary course of medicine did no good; nay, all the doctors differed as to the cause and nature of the complaint. Dick Dundrill resolved to take his own case in hand. He read for it—he studied for it; he visited the remote ends of the civilized world, for the sake of that afflicted liver. He has learned by heart all that has ever been written on the human liver. He has consulted, argued with, puzzled, and triumphed over, the first medical authorities of Europe. He has walked the hospitals, and made himself a profound anatomist. He has toiled in laboratories, and mastered the secrets of chemistry.—He has conferred with the disciples of Hahnemann, from the Kremlin to the Regent's Park; and knows all the *pros* and *cons* of homœopathy. He has spent a year at Graefenberg with Priesnitz; and no man will give you so sound an advice upon the properties of the water-cure. All the mineral baths that exist are familiar to him; so are all climates from Norway to Madeira. A better informed, a more accomplished intellect, you will rarely meet with.—True, he has done no good to the liver,—but what good the liver has done to him!

He who has robust health cannot be said to enjoy his personal liberty. Your healthy man has so many claims upon his time and attention—a profession to follow up—or his estate to manage—or his household to regulate—or, at the best, a round of visits and engagements which do not permit him a day to himself. But once enter into confirmed ill-health, and you are emancipated from the tirsome obligations of existence; you become a separate entity, an independent monad; no longer conglomerated with the other atoms of the world.

What a busy, anxious, fidgetty creature Ned Worrell was! That iron frame supported all the business of all society! Every man who wanted any thing done asked Ned Worrell to do it. And do it Ned Worrell did! You remember how feelingly he was wont to sigh,—"Upon my life I am a perfect slave." But now Ned Worrell has snapped his chain; obstinate dyspepsia, and a prolonged nervous debility, have delivered him from the carks and cares of less privileged mortals. Not Ariel under the bough is more exempt from humanity than Edward Worrell. He is enjoined to be kept in a state of perfect repose, free from agitation, and hermetically shut out from grief. His wife pays his bills, and he is only permitted to see his banker's accounts when the balance in his favor is more than usually cheerful. His eldest daughter, an intelligent young lady, reads his letters, and only presents to him those which are calculated to make a pleasing impression. Call now on your old friend, on a question of life and death, to ask his advice, or request his interference—you may as well call on King Cheops under the Great Pyramid. The whole house-guard of tender females block the way.

"Mr. Worrell is not to be disturbed on any matter of business whatever."

"But, my dear ma'am, he is trustee to my marriage settlement; his signature is necessary to a transfer of my wife's fortune from those cursed railway shares. To-morrow they will be down at zero. We shall be ruined."

"Mr. Worrell is in a sad, nervous way, and can't be disturbed, sir." And the door is shut in your face!

It was after some such occurrence that I took into earnest consideration a certain sentiment of Plato's, which I own I had till then considered very inhuman; for that philosopher is far from being the tender and sensitive gentleman generally believed in by lovers and young ladies. Plato, in his "Republic," blames Herodicus (one of the teachers of that great doctor, Hippocrates) for showing to delicate, sickly persons, the means whereby to prolong their valetudinary existence, as Herodicus himself (naturally a very ricketty fellow) had contrived to do. Plato accuses this physician of having thereby inflicted a malignant and wanton injury on these poor persons; nay, not only an injury on them, but on all society. "For," argues this stern, broad-shouldered Athenian, "how can people be virtuous who are always thinking of their own infirmities?" And, therefore, he opines, that if a sickly person cannot wholly recover health and become robust, the sooner he dies the better for himself and others! The wretch, too, might be base enough to marry, and have children as ailing as their father, and so injure, *in perpetuo*, the whole human race. Away with him!

But, upon cool and dispassionate reflection it seemed to me, angry as I was with Ned Worrell, that Plato stretched the point a little too far; and certainly, in the present state of civilization, so sweeping a condemnation of the sickly would go far towards depopulating Europe. Celsus, for instance, classes amongst the delicate or sickly the greater part of the inhabitants of towns, and nearly all literary folks (*omnesque pene cupidi literarum.*) And if we thus made away with the denizens of towns, it would be attended with a great many inconveniences as to shopping, &c., be decidedly injurious to house property, and might greatly affect the state of the funds; while, without literary folks, we should be very dull in our healthy country seats, deprived of newspapers, novels, and the "Keepsake." Wherefore, on the whole, I think Herodicus was right; and that sickly persons should not only be permitted but encouraged to live as long as they can.

That proposition granted, if in this attempt to show that your confirmed Valetudinarian is not so utterly miserable as he is held to be by those who throw physic to the dogs—and, that in some points he may be a decided gainer by his physical sufferings—I have not wholly failed—then I say with the ingenious author who devoted twenty years to a work "On the Note of the Nightingale"—"I have not lived in vain!"

### LIFE OF A RADICAL.

From the London Correspondent of the Birmingham Journal.

Muir was an advocate, and advancing in his profession, when the French Revolution gave its tremendous impetus to political opinions, and sharing largely, but not intemperately, in the common spirit, he stepped forward as a parliamentary reformer. He became a member of a Glasgow association, called the "Friends of the Constitution and of the People," the object of which was to co-operate with the society in London, for procuring a reform of the House of Commons. Pitt was at that time minister—Pitt, who, in 1782, had declared that "the restoration of the house to freedom and independency, by interposition of the great collective body of the nation, is essentially necessary to an existence as free people." For holding the same opinion, Muir, eleven years afterwards, was prosecuted all but to death—loaded with chains, classed with the vilest felons, set to hard labor, and exiled to New South Wales in a prison ship, where his life was attempted. After the verdict had been given in by a jury, as supple as the judges were tyrannical, the fitness of *whipping* Mr. Muir was actually considered by Lord Henderland, and forbearingly negatived! Lord Chief Justice Clerk, in his summing up, observed, that two things required no proof; "first, that the British constitution was the best that ever was since the beginning of the world, and it is not possible to make a better; and the second thing certain was, the bad spirit of the people under this perfect government. Yet," he added, "Mr. Muir has gone about among ignorant country people, and told them that a reform was absolutely necessary to their liberty." He made a brilliant and prophetic address after the conviction, rightly predicting the improvements that have since preserved society in these islands from chaos. He and the Rev. T. Palmer were sent to the hulks at Woolwich, placed in irons, and set to work on the roads with the convicts. Think of that, ye sympathisers with Smith O'Brien's querulousness. This tyranny was brought before parliament by Mr. William Adam, whose address to the crown, seconded by C. J. Fox, was negatived by a majority of 139, among whom was Attorney-General Scott, afterwards Lord Eldon, who was then pushing a prosecution against Hardy with the same justice and the same spirit, but fortunately not with the same success, as he wanted the advantage of the Scotch law. Chained amongst the vilest and most loathsome of the human race, Muir was conveyed to Botany Bay, whence he escaped on board a ship bound to America; but the vessel was cast away, and every soul on board perished but Muir and two sailors. Captured by Indians, who treated him most kindly, he conformed to the necessities of his new position, painted his person, fed on raw flesh and oil. Escaping from the tribe, he travelled 4,000 miles down the coast to the Spanish settlements, told his story without reserve to the authorities, and was humanely passed by them to Cuba. Here he was subjected to different treatment, thrown into a dungeon, as a man, by his own report, of dangerous opinions, and embarked in a ship of war to Spain. The functionaries in the Havannah were little less cruel than the judges of his native land. The squadron, of which his floating prison made a part, had nearly reached Cadiz, when it fell in with two English frigates. Muir, who had been forced to work as a common sailor on the passage, had now to fight as one. He acquitted himself at his gun with the courage that became a reformer, and was struck down by a cannon shot. The Spaniard was vanquished.

When the action was over, some of the English officers bearded the prize. Among the dead and dying lay one whose hands were clasped in the attitude of prayer, holding a small book. His face presented a horrid spectacle, one of his eyes being knocked out, and carried away with the bone and a large part of the cheek, and the blood about him was deep. Some of the sailors believing him dead, were in the act of throwing him over, when he uttered a deep sigh, and the book fell from his hand. One of the officers picked it up; it was a Bible, the name of Thomas Muir upon it—Muir, his early school-fellow, of whose subsequent history he had heard so much, and now to find him thus! Without breathing his name, for that would have been to destine him to a death far worse than he had rescued him from, the officer wiped the gore from the mangled visage of Muir, tied up his head, and after performing these kind and Christian offices, enjoined the sailors to carry him gently on board a skiff at the side of the frigate for the reception of the wounded Spaniards, who were landed on their own territories, scarcely a mile distant. An incident in all likelihood copied from this, forms one of the most prominent in a high life novel published by Colburn a couple of years ago, and which had a great run at the time, called "Rockingham." Little notion had the admirers of the silver fork hero that he was a poor fictitious copy of the real, sterling, true-hearted Scotchman. Muir was carried to Cadiz as a Spanish sailor mortally wounded. In about two months, suffering all the while extreme agony, as may readily be supposed, he was able to speak a little to those around him. Through some means or other, his distressing situation was communicated to the French directory, and so much did they feel interested in him (he had formerly been in Paris), that they sent a special message to Cadiz to see that every proper respect and attention was paid him. Entering France, where he was received with the generosity which that chivalric people never fail to pay to fortitude and gallantry, whether hapless or triumphant, in friend or foe, his constitution rapidly sunk, his wounds were incurable, and in September, 1798, he died at Chantilly, the home of the Condes. Thus, in a foreign land, after suffering every extremity of insult, injury, hardships, pain, and woe, mutilated in body and only unbroken in spirit, died this noble victim of the accursed system to whose destruction the men and the deed commemorated on Tuesday night last so materially contributed.

Muir's memoirs were published by his countryman, Peter Mackenzie, in 1830. In reviewing them in a periodical of the time—then the crisis of the Reform Bill—Fox, with the prescience of the character he successfully labors to embody in his own person, that of priest and teacher of the people, concluded in this strain: "Honor to Thomas Muir—his sufferings shall not be without their fruits—the blood of the martyr shall not have been spilt in vain—his spirit shall not have been bruised, his person thrust among the vilest culprits, his hands fettered, or compelled to do the filthy labor of felons—all these cruel tyrannies shall not have been barren of the consequences he would have rejoiced to foresee. The greatness of his sufferings will show the littleness of the utmost sacrifices his followers can make in the cause for advocating which, when tyranny was in the lust of its might, he was so ruthlessly crushed."

### CARRIER PIGEONS.

Mr. John Galloway publishes a letter in the *Manchester Guardian*, (Eng.) wherein it is commenting on the reported arrival of the two carrier pigeons of Sir John Ross, in which we find something very interesting relative to those birds. He says "an express flyer of pigeons would just as soon think of tying a letter to a bird's tail, as under its wing. The practice is to roll some fine tissue paper neatly round the leg, secured with thread or silk; and thus the bird can travel, without the paper causing resistance or impediment to its flight. Then, more marvellous still, the creature must have flown 2,000 miles! a considerable distance of which must have been over snowy or frozen regions. In modern times, no such distance as 2,000 miles have been accomplished by any trained carrier pigeon. The merchants and manufacturers of Belgium have done more to test the capabilities of pigeons than any other people. Their annual pigeon races produce an excitement almost equal to our horse races. In 1844 one of the greatest races took place, from St. Sebastian, in Spain to Vervier. The distance would be about 600 miles. The printed programme in French I hand for your perusal. Two hundred trained pigeons of the best breed in the world, were sent to St. Sebastian, and only seventy returned. In another race to Bordeaux, 86 pigeons were sent, and 20 returned. A strange and mistaken notion prevails that it is only necessary to send a carrier pigeon away from home and that its instinct will invariably lead it back. Let any one try the experiment, and send the best bred carriers at once to Birmingham, and I venture to assert that not one will return to Manchester without previous training—viz., taking them short distances at a time and then increasing by degrees. It has been asserted that pigeons are guided on their return home from long distances by instinct. Instinct is said to be unerring; not so the pigeon's flight. If instinct be the guide, why not fly through foggy weather with equal speed and felicity as in clear sunshine?

This it is notorious they cannot accomplish. When the ground is covered with snow, pigeons seem to miss their points of guidance, and are lost. This would seem to favor the opinion that they travel by sight, and are less indebted to instinct than is generally imagined. Carrier pigeons do not fly at night; they settle down if they cannot reach their home by the dusk of evening, and renew their flight at daylight next morning. The velocity of a pigeon's flight seems to be greatly overrated; and, no doubt, your readers will be surprised to learn that a locomotive railway engine can beat a carrier pigeon in a distance of 200 miles."

From Punch.

The Model Sponge.—As the dinner hour strikes, the Sponge knocks at the door. Sometimes he brings a bag of filberts with him. The host thanks him, and produces sundry bottles of his best port. Sometimes he sends a hare. He knows that the first rule of society is, that whoever sends a hare is necessarily invited to dinner, sometimes it is a box for the play. The result is always the same. The Sponge knows all the secret springs of the heart and the stomach (they too frequently lodge together) which, ever so slightly touched upon, draw out a gratuitous dinner. His conversation, too, is got up as neatly as himself. His fronts are richer than those of Regent street.—His jokes, also, are beautifully dressed. His scandal (for the ladies) is always of the newest cut, and his anecdotes fit as if they had been measured expressly for the company. He leaves early. He has a tea in the neighborhood—a dear friend who is ill. He does not stop long, however, for he reccollects he knows a hot supper just close by. He carves—his manœuvers with the knife and fork exercise, in fact, are perfect—helps everybody to a wing, and a nicety, and does not forget the old proverb which says, that he who wishes to be helped in this world must, first of all, help himself. He goes home with a stranger, and breakfasts with him. He remembers, however, about two o'clock, that he has business in the city. His visit occurs, curious enough, just at luncheon time. He is invited "to pick a bone," and devour a chicken. "The air of the city is so bracing." His appetite is most accomodating. Its range seemed to extend even to that of M. Soyer's kitchen at the Reform Club. He likes everything. Cold meat does not daunt him. A large family does not terrify him.—Saturday, however, is the day of the week he likes the least. It is the day of hashes, of make-shifts, of bread-pudding, and liver and bacon. Sunday is his great day, but he gives the preference of his society to those houses which do not involve a walk, or a cab, or an omnibus home. At his own house he is—but there we must drop the Sponge, for we would not go home with him for any price. We cannot fancy a Sponge sponging upon himself; the sight would be awful. To be properly appreciated the Sponge must be seen at other person's tables. He is the gentleman-green-grocer who attends dinners, and waits on evening parties without the fee.

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